

*One Hundred Thirtieth*  
ANNUAL  
CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 2, 3, 4 and 6, 1960*

With Report of Discourses



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# The One Hundred Thirtieth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Thirtieth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday, Monday and Wednesday, April 2, 3, 4 and 6, 1960.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Sunday, Monday and Wednesday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 2, at 7:00 p.m.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KVNU at Logan, KDXU at St. George.

In Idaho: KRXX at Rexburg, KID and KID-TV at Idaho Falls, KPST at Preston, KBRV at Soda Springs, KBOI-TV at Boise, KLIX-TV at Twin Falls, KLEW-TV at Lewiston.

In Colorado: KREX at Grand Junction, KBTW at Denver.

In California: KSRO at Santa Rosa, KRDG and KVIP-TV at Redding, KEEN and KNTV at San Jose, KTTV at Los Angeles, KGO-TV at San Francisco, KOVR-TV at Stockton, KFMB-TV at San Diego, KERO-TV at Bakersfield, KIEM-TV at Eureka.

In Oregon: KKID at Pendleton, KBES-TV at Medford, KOIT-TV at Klamath Falls, KOIN-TV at Portland.

In Arizona: KPHO and KPHO-TV at Phoenix, KCLS at Flagstaff, K-GUN-TV at Tucson.

In New Mexico: KRSN at Los Alamos.

In Montana: KXLF-TV at Butte, KOOK-TV at Billings.

In Washington: KXLY-TV at Spokane, KIMA-TV at Yakima, KBAS-TV at Ephrata, KEPR-TV at Pasco, KTNT-TV at Tacoma.

In Nevada: KLAS-TV at Las Vegas.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies throughout the United States and in Canada.

President David O. McKay presided, and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Church of the Air* and *Tabernacle Choir and Organ* broadcasts is also included in this record. (See pages 123 to 128.)

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, J. Reuben Clark, Jr., Henry D. Moyle.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, George Q. Morris, Hugh B. Brown, Howard W. Hunter.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:* Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Gordon B. Hinckley, Henry D. Taylor, William J. Critchlow, Jr., \*.

\*Elder Alvin R. Dyer presiding over the European Mission.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, Albert Theodore Tuttle.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, Carl W. Buehner.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and as assistants, A. William Lund and Preston Nibley.

*Members of the General Welfare Committee, Church Welfare Program.*

*Members of the Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.*

*Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General,*

*Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.*

*Mission Presidents:* Richard L. Evans, Temple Square, Salt Lake City; Jesse A. Udall, California; Thomas S. Monson, Canadian; George Z. Aposhian, Central Atlantic States; Samuel R. Carpenter, Central States; Frank H. Brown, East Central States; Gerald G. Smith, Eastern States; Clifford O. Gledhill, Great Lakes; Lincoln F. Hanks, Gulf States; Harvey H. Taylor, Mexican; John E. Carr, New England; Paul C. Child, North Central States; Warren E. Pugh, Northern California; Israel I. Bentley, Northern Mexican; Richard C. Stratford, Northern States; Franklin D. Richards, Northwestern States; J. Byron Ravsten, Southern States; Fred W. Turley, Southwest Indian; Ralph E. Brown, Spanish American; Casper W. Merrill, West Central States; Leland M. Perry, West Spanish American; Parley A. Arave, Western Canadian; David S. Romney, Western States.

## GENERAL PRIESTHOOD MEETING

The First meeting of the Conference was the General Priesthood meeting, which was held in the large Tabernacle Saturday evening, April 2, at 7:00 p.m. President McKay presided and conducted the exercises.

The music for this meeting was furnished by the Portland Stake Priesthood Chorus, with Elder Bruce Kelly directing and Frank W. Asper at the organ.

President McKay opened the meeting, and the Conference, with the following introductory remarks:

**President David O. McKay:**

Some of you will remember when this General Priesthood Meeting was held in the Assembly Hall and everyone of us of the Priesthood in attendance had a seat. Tonight, this General Priesthood Session of the One Hundred Thirtieth Annual Conference of the Church will meet in closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and in 244 other Church buildings from Coast to Coast and in Canada.

You will be pleased to know that the singing during this session will be furnished by the Portland Stake Priesthood Chorus, Elder Bruce Kelly as director, and Frank W. Asper at the organ. There are 223 members in this chorus, each of whom paid his own expenses. One hundred of them came early enough to go to the temple last night. We welcome this group of singers, and we are very grateful for your presence. God bless you for the service you render. I know all listening in throughout the United States and Canada wherever a body of the Priesthood is assembled will be inspired, not only by the singing

of this group, but the willing service they are now rendering to the Church.

We shall begin these services by the Portland Stake Priesthood Chorus singing, "Holy City." Walter Richardson is soloist, and as stated, Brother Bruce Kelly is conducting. Following the singing Elder Ervin W. Atkerson, president of the Dallas Stake in Texas, will offer the opening prayer.

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The Portland Stake Priesthood Chorus sang, "The Holy City."

Ervin W. Atkerson, President of the Dallas Stake, offered the invocation.

**President David O. McKay:**

The Portland Stake Priesthood Chorus will now sing, "No Man Is An Island," directed by Elder Bruce Kelly.

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Singing by the Chorus, "No Man Is An Island."

**President David O. McKay:**

Our next part on the program will be under the direction of the Committee having in charge our Servicemen's Program, having in their care the welfare of our boys who hold the Priesthood, who are also in the service of their country.

Following the presentation of the film, Elder Bruce R. McConkie, a member of that Committee, will explain more fully and clearly the responsibility of the priesthood quorums in respect to this part of Church work.

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A film presentation pertaining to the Servicemen's Program of the Church was then presented, with the following commentary:

### ANNOUNCER:

The next voice you hear will be that of Elder Harold B. Lee of the Council of the Twelve and chairman of the General Church Servicemen's Committee.

PICTURE OF BROTHER LEE

**ELDER HAROLD B. LEE:**

The Servicemen's Program of the Church provides a method for keeping in contact with members in the armed forces throughout the world so that

these brethren and sisters may receive the spiritual guidance and direction they so much need. Careful attention to the instructions which follow will aid you in conducting this program effectively.

#### PICTURE OF YOUNG MAN

This young man is of the age to enter military service. He is an active church member. Probably he is typical of young men who are members of your ward or branch. But what will his life be like when he enters the service?

#### COVER OF "LOOK" MAGAZINE (March 1st issue)

"Look" Magazine, in the issue of March 1, 1960, described the conditions that face some servicemen.

#### PICTURE OF GRAHAM IN CITY MARKET SQUARE (from "Look" Magazine)

It described life in a city of sin and sorrow, and says that the best place a soldier in Korea can find to spend his time on a pass is in the refugee-packed capital of Seoul. Here, the magazine says, he is "besieged by advances and every kind of sin."

#### SOLDIER LEANING AGAINST POST (from "Look")

A strange city is always lonely for a soldier far from home. This is especially true of our young men in the service who are accustomed to living in good LDS homes.

#### PICTURE OF TOP OF LETTER AND SHIP

Listen to this excerpt from an actual letter received by the Servicemen's Committee from a young church member serving in the navy:

#### PICTURE OF LETTER

#### SERVICEMAN'S VOICE:

"This ship is a small one, yet there are at present three LDS members aboard. Of the three, only one of us receives the Church Section of the Deseret News, and only one has received any letters, tracts or pamphlets.

#### PICTURE OF SHIP

Without these, and with few chances to attend meetings, we lose track of the Church, and in a short time lose ourselves. I was one of those that lost—and in my mind, what has been lost is lost for all time. I see little point in returning at this late date to the fold."

#### "ERA" PAGE ..... "DEAR BROTHER McCONKIE" LETTER

#### ELDER HAROLD B. LEE:

Here's another letter addressed "Dear Brother McConkie." It was published recently in the "ERA." It tells the story of a young member of the Church who would rather remain alone in the barracks on weekends than go to town with associates who do not make worthy companions. Listen to what this young man says about his lonely weekends in camp:

#### YOUNG MAN IN UNIFORM SITTING ON BUNK

#### YOUNG MAN'S VOICE:

During this period, you have only two things to look forward to—your church meetings and your friends, with whom you only spend an hour or two a

week—and those precious letters from back home. Very often when you need that letter or Church Section or the "Improvement Era," it just isn't there.

**BISHOP:**

TRACTS, PAMPHLETS AND WHITE CARD

**ELDER HAROLD B. LEE:**

The Servicemen's Program, if properly followed, will help prevent his loneliness and provide an anchor for young men while they are away from home. To illustrate how this program functions, we are going to follow a typical case . . .

PICTURE OF JERRY GOODFELLOW

that of Jerry Goodfellow, an Elder, who is about to enter military service. Fortunately Jerry has many things in his favor. He has been on a mission and is active in the Church.

PICTURE OF BISHOP LOOKING FOR JERRY IN FOYER OF CHAPEL

It is only natural, therefore, that his bishop hears about Jerry's draft call and is watching for him after Priesthood Meeting one morning.

BISHOP SHAKING HANDS WITH JERRY

**BISHOP:**

Jerry, I hear you're going into the service.

CLOSE-UP OF JERRY AND BACK OF BISHOP'S HEAD

**JERRY:**

That's right, bishop. I leave next week.

**BISHOP:**

I have some things in my office that will help you while you're away. Do you have a few minutes?

**JERRY:**

You bet!

BISHOP AND JERRY WALKING UPSTAIRS

**ELDER HAROLD B. LEE:**

Because inactive boys often leave for the service without the bishop's knowledge, it is important that a special effort be made to keep in close contact with them as they approach the age when they will be eligible for military service.

BISHOP SEATED NEAR JERRY BY A DESK

**BISHOP:**

Jerry, the Church has provided many ways to help you and other young men like yourself to take the best possible advantage of the time that you spend in the service. I hope you can make this time profitable for you and for the Church.

## CLOSE-UP OF BOOKLET: "SO YOU ARE GOING INTO THE SERVICE?"

Here is a little booklet published by the Church Servicemen's Committee called "So You Are Going Into Military Service?"

## ELDER HAROLD B. LEE:

This wise bishop keeps a supply of these booklets on hand. It is the instruction of the First Presidency that each serviceman receive one. The supply of these is replenished upon request from the General Latter-day Saint Servicemen's Committee in Salt Lake City.

INSIDE OF BOOKLET OPENED TO PART REFERRING TO REGISTERING IN SERVICE

## BISHOP:

This booklet suggests that you be sure to register in the service as being a member of the Church of Jesus Christ of Latter-day Saints.

## DOG TAGS

When you receive your Dog Tags, you should ask to have

## CLOSE-UP OF "LATTER-DAY SAINT" ON TAGS

"LDS" or "Latter-day Saint" stamped on them instead of just the letter "P" for Protestant. As you know, Jerry, we are not properly classified as a Protestant church.

## SPECIAL LDS TAG

This small aluminum tag will be sent to you from the Church Servicemen's Committee. It should be worn on the chain with your Dog Tags.

## JERRY:

It says, "I am a member of the Church of Jesus Christ of Latter-day Saints—(Mormon). The other side says, "In the case of need, notify LDS chaplain or member."

## JERRY HOLDING UP TAG AND TALKING TO BISHOP

How did you say I would get this tag, bishop?

## WHITE CARD

## BISHOP:

I will send this white card to the General Servicemen's Committee at 47 East South Temple in Salt Lake City, Utah. When they receive it, they will mail the identification tag to you. You will also receive two books . . .

## SERVICEMEN'S EDITION OF "THE BOOK OF MORMON" AND "PRINCIPLES OF THE GOSPEL"

the servicemen's edition of "The Book of Mormon" and the "Principles of the Gospel." Keep these and read them often.

## "SERVICEMEN'S DIRECTORY"

The "Servicemen's Directory" will also be sent to you so that you can locate the ward, branch or mission nearest you anywhere in the world. Since a duplicate copy of your recommend will be forwarded to the ward, branch or mission nearest your military station, church representatives will be anticipating your attendance at the meetings. They will be on hand to aid you and give you a number of booklets, including



BOOKLETS: "MESSAGE OF THE FIRST PRESIDENCY" AND "CHASTITY"  
BY MARK E. PETERSEN

"A Message of the First Presidency," which outlines the attitude of the Church with respect to military service, war, communism and related matters, and an excellent discussion on "Chastity" by Elder Mark E. Petersen.

BISHOP HOLDING TWO BOOKLETS

JERRY:

Thank you, bishop. I'll be sure to read them and also heed the instructions and counsel I receive.

BISHOP WITH HIS HANDS ON FILE CABINET DRAWER

BISHOP:

Jerry, since you have been through the temple, I have a special letter from the First Presidency which you should read.

LETTER: HEADING AND DATE

ELDER HAROLD B. LEE:

Notice that the bishop does not attempt to interpret its contents for Jerry, but allows him to read it personally. Copies of this letter, which is dated October 2, 1950, are in the files of all bishops and stake and mission presidents.

BISHOP

BISHOP:

Jerry, I'm sure you are going to appreciate receiving "The Improvement Era" and the Church Section of the Deseret News while you are away. Since you are an Elder, these will be sent to you by your Elders' quorum.

ELDER HAROLD B. LEE:

In case of Aaronic Priesthood members, this would be taken care of by the bishop.

FRONT PAGE OF CHURCH SECTION WITH ADDRESS  
FOR SUBSCRIPTIONS

Subscriptions for the Church Section of the Deseret News should be sent to:  
Deseret News  
Circulation Department  
143 South Main Street  
Salt Lake City, Utah

The address of the serviceman and \$3.50 for one year or \$2.00 for a 6-month's subscription should be enclosed.

FRONT PAGE OF "ERA" WITH SECTION FOR ADDRESS

"Era" subscriptions should be sent to:

"Improvement Era"  
50 North Main Street  
Salt Lake City, Utah

Enclose \$3.00 for a one-year subscription or \$1.50 for six months. If the serviceman returns home before his subscription to either publication expires, you may have it transferred to another serviceman by writing the publication

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and requesting the change. If the serviceman is transferred, he should promptly notify the Deseret News and the Era office of his new address.

## BISHOP

## BISHOP:

Jerry, the Church News offers you an excellent opportunity to keep in touch with the Church. Just look what it contains . . .

## THREE "MESSAGE OF INSPIRATION" PAGES

Here in the front you always find a "Message of Inspiration" from one of the General Authorities.

## PAGES OF GENERAL AUTHORITIES MESSAGES

The full texts of all speeches by the First Presidency are printed in the Church Section, along with a record of the day to day progress of the Church.

## LISTINGS OF VISITS BY GENERAL AUTHORITIES

You'll want to check the listings of visits by the General Authorities to stakes and missions near your military station.

## EDITORIAL PAGE OF TWO PAPERS

I'm sure you'll find this back page worthwhile reading, too. It carries a timely religious editorial each week.

## COVERS OF "THE IMPROVEMENT ERA"

"The Improvement Era" is filled with worthwhile reading.

## ERA OPEN TO PRESIDENT MCKAY'S EDITORIAL PAGE

You'll want to read President McKay's monthly editorial—always a message of inspiration.

## ERA SHOWING JOSEPH FIELDING SMITH'S "YOUR QUESTION"

Then there's a monthly article by President Joseph Fielding Smith titled *Your Question*."

ERA SHOWING DRAWINGS OF GENERAL AUTHORITIES AND FIRST PAGE OF  
PRESIDENT MCKAY'S TALK

In the June and December issues you'll receive the complete text of all General Conference talks . . .

## FRONT COVER OF NOVEMBER ERA AND PICTURES OF PRESIDENTS OF THE CHURCH

and special issues from time to time carry pictures and articles of lasting interest.

## BISHOP AND JERRY

I know you'll treasure your copies of the "Era" and the Church Section, Jerry, because so many of our servicemen write to express their appreciation for them.

## BISHOP READING LETTER

Here's a letter from Korea, for instance. It reads . . . "Each month I receive *The Improvement Era* and can hardly wait to sit down and eat up the spiritual

food contained therein. In the last two days I have read the current issue from cover to cover. I only hope and pray that each bishop and quorum president spares no effort to get it to their men in the service."

#### BISHOP HOLDING LETTER

Similar letters referring to the "Era" and Church News are received regularly.

#### THREE TEXTS FROM HOME STUDY COURSES

You'll want to make the best use of your spare time in the service, Jerry. One way to do this is to take extension courses from the Brigham Young University. You can do this through the United States Armed Forces Institute at a very nominal cost. Just request that you be enrolled at the BYU when you register with the Armed Forces Institute.

#### BYU HOME STUDY CATALOG

This catalog will be sent to you so that you can select the classes you would like to complete. The advantage of enrolling at the BYU, of course, is that a substantial number of excellent religion courses are available along with the regular academic work.

#### BISHOP

You can expect to receive a letter from me at least once a month, Jerry.

#### MISSIONARY TRACTS AND A WARD BULLETIN

I'll send you missionary tracts from time to time and try to keep you up to date on the ward news.

#### HAND WITH PEN WRITING LETTER WHICH BEGINS: "DEAR JERRY . . ."

Your quorum presidency will write to you once a month, too. You should remember to write *home* often, and I'll be looking for a letter occasionally, too.

#### JERRY LISTENING

#### ELDER HAROLD B. LEE:

At this interview continues, Jerry will receive counsel from his bishop relative to morality and personal chastity.

#### JERRY LISTENING

He will be reminded of the blessings promised to those who are faithful in the payment of tithes and offerings and to those who keep the Word of Wisdom. The bishop will advise Jerry to have his own secret prayers every morning and night . . .

#### PICTURE OF LDS CHAPEL

To participate in the activities of nearby wards and branches of the Church. Jerry will be counseled to pursue a course of life which will make him a living witness of the divine mission of the Church.

#### TWO SOLDIERS LOOKING AT TRACT

He will be told that many converts are being made among servicemen and that his time in the service can be a second mission for him if he lives as he should and takes every available opportunity to tell his fellow servicemen about Joseph Smith and the restoration of the gospel.

## GENERAL CONFERENCE

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## TWO SERVICEMEN SEATED

At one military base in the United States during the Korean conflict, a total of 125 baptisms were gained from among servicemen in the course of a single year.

## BISHOP

Under the spirit of inspiration, the bishop will give Jerry any special items of instruction which he may need.

## BISHOP AND JERRY SHAKING HANDS

## JERRY:

Bishop, I can't tell you how much this little talk has helped me.

## CLOSE-UP OF BISHOP AND JERRY SHAKING HANDS

## BISHOP:

I have great confidence in you, Jerry. I will be looking forward to having you back in our ward organization again when you return from the service. I know you will make this time in the service profitable both for yourself and for the Church.

## ELDER HAROLD B. LEE:

Having completed this interview, the bishop should confer with the president of Jerry's Elders' quorum.

## BISHOP AND ELDERS' PRESIDENT

## BISHOP:

Brother Henderson, as you know, Jerry Goodfellow is leaving for the service next week. I am sure you will see that he receives the "Era" and the Church Section, and monthly letters from the quorum the same as the other servicemen from your quorum.

## PICTURE OF BOOKLET OF INSTRUCTIONS FROM THE FIRST PRESIDENCY

## ELDER HAROLD B. LEE:

The First Presidency has placed the responsibility of sending subscriptions to the "Era" and Church News upon the priesthood quorums where holders of the Melchizedek Priesthood are concerned, and upon the bishop for all others. Quorum or ward funds may be used for this purpose.

## BISHOP STANDING, WITH LETTER IN HAND, SHOWING IT TO WARD CLERK

## BISHOP:

Brother Warner, Jerry Goodfellow will be leaving for the service next week. I'm sure you remember the letter we received from the First Presidency entitled

## LETTER: "CHANGES IN LDS SERVICEMEN'S PROGRAM"

"Changes in LDS Servicemen's Program."

## WARD CLERK:

If I understand this new program correctly, bishop, I am to retain the original white copy of Jerry's membership record here in the ward, as before.

## PINK MEMBERSHIP RECORD FORM

This duplicate copy of the membership record, printed on pink paper and entitled, "Serviceman's Duplicate Membership Record," should be forwarded through the Presiding Bishopric's Office to the stake or mission in which the serviceman's station is located.

**BISHOP AND WARD CLERK: CLERK WITH PINK MEMBERSHIP RECORD IN HAND**

**BISHOP:**

That's correct, Bro. Warner. If Jerry were married and members of his family were to accompany him, a similar course would be followed with respect to the records of his family. When these records are sent in, they must show an actual address and not just an A.P.O. or F.P.O. listing. These listings alone are not sufficient to locate a branch or ward. Of course, duplicate membership records are forwarded only when members will be in the service more than six months.

**WARD CLERK FACING CAMERA**

**WARD CLERK:**

That's right, and according to the letter, "Duplicate records of membership for all brethren in the armed services who are stationed outside the areas of stakes and missions will be kept by the General LDS Servicemen's Committee in Salt Lake City."

**MEMBERSHIP SIZE PBO ENVELOPE WITH PINK MEMBERSHIP RECORDS PROTRUDING**

**BISHOP:**

That's right, Bro. Warner; then the bishops and branch presidents in the stakes and missions where servicemen and their families are located will assume responsibility for their spiritual well-being just as if the original membership records were in their hands.

## SEVERAL CHURCH STATISTICAL REPORTS

This includes the performing of priesthood ordinations, issuing temple recommends, receiving tithing and other contributions, and supervising all priesthood and auxiliary activities.

## PINK MEMBERSHIP RECORDS

**ELDER HAROLD B. LEE:**

If these duplicate copies of the membership record have not been completed and forwarded for all appropriate members of your ward or branch, this matter should be given immediate attention.

**"THE PURPOSE OF THE SERVICEMEN'S PROGRAM IS TO BRING THE CHURCH TO THE SERVICEMAN AND THE SERVICEMAN TO THE CHURCH"**

The purpose of the Servicemen's Program is to "bring the Church to the serviceman and the serviceman to the Church." Your participation in the program as a bishop, quorum president, high councilman or stake president is essential to its success.

## JERRY AND BISHOP SHAKING HANDS

The rewards in this work are great because the program involves the guidance of young men during a very critical period in their lives. A serviceman told

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one of the General Authorities this story about the effect of a simple incident in his life:

#### PICTURE OF ARMY BARRACKS

#### SERVICEMAN:

I was about to leave the barracks to go into town with some of the men in my company. We were to meet some girls, and I knew the plans were not those which would be appropriate for a member of the Church.

#### OPEN FOOT LOCKER AND "ERA"

As I opened my foot locker, I noticed a copy of "The Improvement Era" which had been sent to me by my bishop. I hadn't read it, nor did I read it at that time. But it reminded me of home and of my responsibilities to myself and to the Church. I decided not to go into town, and I am sure I saved myself from a tragic mistake. I will be eternally grateful for the thoughtfulness of my bishop and for the stabilizing influence of the Church during my time in the service.

#### PICTURE OF BROTHER LEE

#### ELDER HAROLD B. LEE:

What greater reward could we ask than to be able to make such a contribution to the eternal happiness of one of our brothers? The purpose of the Servicemen's Program is to help our brethren and sisters in the armed services to become worthy of the blessings promised them by the First Presidency in a message to the servicemen delivered in the closing session of the 112th General Conference of the Church . . .

#### MESSAGE IN FULL

"To our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to Him constantly to preserve you in truth and righteousness; live as you pray . . .

TEXT . . .

and then, whatever betides you, the Lord will be with you and nothing will happen to you that will not be to the honor and glory of God and to your salvation and exaltation.

TEXT . . .

There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding.

TEXT . . .

The Lord will be always near you; He will comfort you; you will feel His presence in the hour of your greatest tribulation.

TEXT . . .

He will guard and protect you to the full extent that accords with his all-wise purpose.

TEXT . . .

When you return to your homes, having lived the righteous life, how great will be your happiness . . . that you have lived as the Lord commanded.

TEXT . . .

You will return so disciplined in righteousness that thereafter all Satan's wiles and stratagems will leave you untouched.

TEXT . . .

Your faith and testimony will be strong beyond breaking. You will be looked up to and revered as having passed through the fiery furnace of trial and temptation and come forth unharmed.

TEXT . . .

Your brethren will look to you for counsel, support and guidance. You will be the anchors to which, thereafter, the youth of Zion will moor their faith in man." End of First Presidency's Message.

## BISHOP SHAKING HANDS WITH JERRY

With your help and constant attention to the Servicemen's Program, our young men throughout the world will feel the influence of the Church and will be instilled with the desire to be worthy of the promises made to them by the First Presidency. God grant that it may be so. In the name of Jesus Christ. Amen.

— END —

President David O. McKay: after Brother McConkie speaks, and we  
Just remain seated, brethren, until shall save some time. Thank you.

## ELDER BRUCE R. McCONKIE

*Of the First Council of the Seventy*

President McKay and Brethren of the Priesthood:

We have just seen and heard a dramatic and compelling presentation summarizing the servicemen's program of the Church—a program designed to care for the spiritual well-being of our brethren in the armed services.

In addition to the excellent counsel given in this presentation, may I suggest two additional things that very properly and wisely should be done in the Church to help care for the spiritual welfare of our brethren who go in the service. I will preface these two suggestions by reading three brief excerpts from letters which have been received by the servicemen's committee.

From the first letter: "During my tour of duty as an L.D.S. Chaplain at Fort Ord, California, it was my privilege to minister unto a particularly outstanding group of Latter-day Saint servicemen. On numerous occasions it was brought to my attention, by many of the high ranking officers of that post, that our

Mormon trainees were of extremely high caliber, possessing unusual leadership ability.

"During one year, twenty-four of our brethren received outstanding achievement awards from the several service schools housed on the post. Nineteen of these were returned missionaries.

"One of our most loyal friends and supporters at Fort Ord was the commander of the post, General Robert B. McClure. On several occasions, at which I was present in an official capacity as one of the post chaplains, General McClure, in his initial orientation to new troops, would ask the Mormon missionaries to rise. He would then address himself to the officers and men of the assembled regiment and say: 'Men take a good look at these Mormon missionaries. Make their acquaintance. Follow them, do what they do. These men will be your leaders.'

"In a letter I received from General McClure upon being discharged from the service he wrote among other things

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the following: 'I have the highest personal regard for Latter-day Saint soldiers, and appreciate so much the fine and patriotic service they daily render to their country. Since I have been at Fort Ord, I have noted with great personal interest the splendid record made in training by Mormon officers and men, particularly the returned missionaries.'" Signed by Ben F. Mortensen, a Latter-day Saint Chaplain.

From the second letter: "While a chaplain I was stationed at Fort Ord. My assignment was with the Division Artillery. Each Saturday I was the presiding Chaplain at the leadership school graduation, and General Robert B. McClure was the regular commencement speaker. During several of these graduations, General McClure asked for the L.D.S. returned missionaries to stand. Then he said: 'These returned missionaries from the Mormon Church are outstanding young men, and if you will follow their examples, you'll never go wrong.'

"I became intimately associated with General McClure and have flown with him on several different occasions. He always introduced me as his Mormon Chaplain and would say, 'This Chaplain has been on a two-year mission for the Mormon Church. These returned missionaries are some of the finest soldiers in the army.'

"Also on several occasions at the general orientation sessions, General McClure asked the returned missionaries to stand. He would then tell the group of inductees that these boys had been on two-year missions in some part of the world or other and really knew how to live. 'Follow their examples,' he would say.

"My other duty assignment was in Korea for 18 months. While serving in the Second and the Seventh Divisions, officers have remarked that a returned missionary from the L.D.S. Church could be relied upon as a good responsible soldier." Signed John R. Connell, Jr., Chaplain.

Brother Frank C. Kimball, one of those who represents the Church on its General Chaplain's Committee in Washington, after attending a three-day annual United States Air Force Staff

Chaplain's Conference, included the following statement in his report: "It was pointed out by Chaplain John C. O'Laughlin, of the Office of the Chief of Air Force Chaplains, that the young people coming into the military service should have a better pre-induction training in spiritual matters. He said that from studies which have been made, our young people of today are sadly, spiritually illiterate."

Now, my two suggestions, offered in addition to what has been so well summarized in the film, are these: First, the servicemen's program does not begin with entrance into the armed services. Probably the most important thing connected with this program is the long course of preparation that goes on in the home and through the organizations of the Church, to get young men ready to go out into the world and to stand up against the downgrading effects of the environment which is all too frequently encountered by young people away from home.

I think this means that the whole program of the Church which deals with the youth must be geared toward getting them ready for military service. Specifically and especially, it means that we must encourage all of our young men to become qualified and worthy to serve as missionaries, and then to fill full-time missions before they are drafted or inducted into the service. In the event they are going in only for a six-month period before reaching the missionary age, we must give them even more encouragement, training, direction and indoctrination, both in the home and through the programs of the Church, including the opportunity to engage in missionary-type activity.

My second suggestion is this: Since young men in the service, at the end of their basic training period, have time on their hands, we need to use them in the organizations of the Church near the installations where they are stationed. There is no substitute for service in the Church. It will increase spirituality and testimony and the prospect of gaining all of the blessings of the gospel. We now have servicemen who are in stake presidencies, on high councils, in bishoprics, and in the auxiliary organizations, plus a great host of them serv-



ing as part-time missionaries in the stakes and in the missions.

We have upwards of 12,000 young men now in the service. It is probable that among them there are added thousands by actual count who could be called into missionary service, and whose labors would result in bringing into the kingdom an added host of honest and upright people who as yet have not had the privilege of hearing the true gospel taught.

There is probably nothing more important, and nothing which will be of greater profit in the long run for our whole servicemen's program than so to condition and train our young men as to qualify them for missionary service before they go into the armed services, and then to utilize a second time in the missionary cause their talents, faith and testimony after they have been called to fulfil their civic and governmental

responsibilities in the service.

God grant that we may effect such a program. In the name of Jesus Christ. Amen.

**President David O. McKay:**

The congregation will now sing, "Do What Is Right," with Elder Bruce Kelly conducting. You will arise, and as we do, the General Authorities will return to their places.

The Chorus and congregation joined in singing the hymn, "Do What Is Right."

**President David O. McKay:**

President Henry D. Moyle of the First Presidency of the Church will now address us.

## PRESIDENT HENRY D. MOYLE

### *Second Counselor in the First Presidency*

Brethren, this is a great privilege and indeed a great responsibility. I ask very humbly and sincerely for an interest in your faith and prayers.

Victor Hugo once wrote, "There is nothing in the world so powerful as an idea whose time has come." I say the time to strike is here. The foundation for a new era in proselyting throughout the world has been laid for these many years past. This work involves all of us—Priesthood, Auxiliary organizations, and newly converted members. Through united action the revealed gospel of Jesus Christ can be presented to the world.

We are indeed preparing for the Second Coming of Christ. This is the Dispensation of the Fulness of Times. We have the task of representing our Heavenly Father in this preparation. We have as tools all that has gone before in all generations of time, including the revelation given to Enos. (Enos 10.) In Section 27 of the Doctrine and Covenants we read, speaking of the Priesthood of the Church, what the Lord has said:

"Unto whom I have committed the keys of my kingdom, and a dispensa-

tion of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth." (D&C 27:13.)

And in the 124th Section we read: "For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." (D&C 124:41.)

President John Taylor once said, "Where the Kingdom of God is not, there is nothing." Let me paraphrase this statement of Victor Hugo's which I read in the beginning: "There is nothing in the world so powerful as truth whose time has come," and that is exactly the position in which we find ourselves in the Church today. I do not know where we can find a more wonderful description of the world today and the need for the work and the power, loyalty and devotion of the Priesthood, than we do in the 84th Section of the Doctrine and Covenants:

"And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

"And by this you may know they

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are under the bondage of sin, because they come not unto me.

"For whoso cometh not unto me is under the bondage of sin.

"And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

"And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now." (D&C 84:49-53.)

It is our responsibility as brethren holding the Priesthood of God to bring light and knowledge and understanding into the lives of people who thus live in darkness. They are literally our brothers and sisters, the children of our Heavenly Father. And especially is it our task not alone to call the world to repentance, but to seek out those who are striving after light and after knowledge and after understanding, and to give to them the gospel of Jesus Christ and instill in their hearts a courage to accept the same and lend obedience thereto.

This thought has come to me: That in the very act of calling those in darkness to repentance, we may perform a service which will not wholly mature in mortality. I think that this quotation from the 76th Section of the Doctrine and Covenants explains clearly what I mean.

"And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh;

"Who received not the testimony of Jesus in the flesh, but afterwards received it.

"These are they who are honorable men of the earth, who were blinded by the craftiness of men.

"These are they who receive of his glory, but not of his fulness." (D&C 76:73-76.)

I remember that President Ivins once preached the gospel to a very good man—good in his own way—and I heard this good man say more than once before he passed away that President Ivins had converted him to all of the principles of the Church save one—the principle of tithing. Except for that principle he would have joined the Church. I believe he was one of those

who received not the testimony of Jesus in the flesh. He was an honorable man, but he was blinded by the craftiness, and I might add, the pride of men.

And so as we go about in our missionary work with the living, there is at least the possibility that we might make it easier for those who have passed into the Spirit World to accept the benefits of that which we do for them vicariously in the temples of the Lord, whereas without that experience that might not be the case. So we need not always despair if every contact we make is not immediately successful, but certainly we have an added reason to utilize every facility and every opportunity we have to bear witness to the testimony which we have in our hearts that God lives and that Jesus is the Christ, and that the gospel of Jesus Christ in its purity has been restored once again to the earth through the instrumentality of the Prophet Joseph Smith.

We read in the Pearl of Great Price, in the Book of Abraham: "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:25.)

If we do that in this life, then, the Apostle John says, that He will give us power to become the sons of God, even to them that believe on his name. And this thought contained in the gospel of John is repeated in the Doctrine and Covenants in the 39th Section:

"But to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons.

"And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

"And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom." (D&C 39:4-6.)

The Prophet Joseph Smith, on one occasion, said: "Now I will give my testimony. I care for no man. I speak boldly and faithfully and with authority. How is it with the Kingdom of God? Where did the Kingdom of God

begin? Where there is no Kingdom of God there is no salvation. What constitutes the Kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the Kingdom of God, and where the oracles of God are not, there the Kingdom of God is not."

In the Doctrine and Covenants in the 5th Section we read: "And their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them;

"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming." (D&C 5:18-19.)

Now the execution of our duty is to call the world to repentance, and to do so effectively we must follow a plan. Our present procedure throughout the missions of the world and in the stakes is inspired. It comes to us as the result of a hundred and thirty years of inspired work, and it is not to be set aside or changed or altered by anyone lightly. We plead with you, my brethren, that in all of your Church work that has the remotest bearing upon missionary work that you seek to learn and understand, and then to teach the plan which has the approval of the General Authorities of the Church for use throughout the world in the preaching of this precious gospel, in order that every minute, every hour of devoted service on the part of our Priesthood may bear the maximum fruit.

Now for a moment I should like to discuss some of the phases of this program which can bring such wonderful blessings into the lives of men, a promise that we will be saved and exalted in the Kingdom of our Heavenly Father as his sons. We have the further promise that step by step, through our faithfulness we may receive all of the blessings that the Lord has in store for those who serve him.

First of all, I should like to say without any equivocation that the preaching of the gospel is the obligation of the Priesthood. It is one of those primary

obligations. Every man who holds the priesthood can consider himself a part of the work. He meets the requirements of our Fifth Article of Faith, because he has the power and the authority given him by the laying on of hands by those who are in authority to preach the gospel and administer in the ordinances thereof. When we either shirk or shrink from this responsibility we are not doing justice to ourselves, and we are certainly depriving ourselves of the blessings which we should cherish above life itself.

In every activity of the Church, there is no reason why we should not have uppermost in our minds the fact that the Lord has told us that, "this is my work and my glory to bring to pass the immortality and eternal life of man." We cannot accomplish this if we do not open our lips and exert ourselves to bear that testimony with which the Lord has blessed us.

There is a dual blessing which attends every missionary effort, direct and indirect. First a blessing to the one who preaches the gospel, and second to the one who listens and is affected and converted thereby. There is nothing which strengthens men in their priesthood, develops the power of the priesthood within them, more than exercising their priesthood in behalf of others.

We should be alert to every opportunity. We have some indirect methods as well as direct methods. We have a great program which is spreading rapidly through the Church, and should be encouraged at every turn of sharing the gospel with others. Sometimes we call it the "referral" program. It is really a program of sharing the gospel, and when circumstances may be such that you cannot accomplish this purpose alone, you need only utilize one of these cards which we are so happy to supply to you throughout the Church to give us the data by which we may send our missionaries—those who are directly engaged in this work—to call upon your friends and associates, and to supplement and to augment the work which you have started.

It is not enough to send this card alone. Let us make use of our own homes. What is more wonderful than to invite a neighbor and his family into

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our home, and have our own family join with them in hearing these lessons that are given so ably by the missionaries. Teach the gospel to your family in the most direct way, as well as give to your friends a knowledge of the gospel. This will be satisfying to you and give you the feeling that you have done your duty in large measure toward these friends and neighbors who might otherwise live and die in our midst without the benefit of having heard the gospel.

Let me say that the Lord in his wisdom, I am sure, has brought these multitudes of people to our door. Many times we have a receptive person in our next door neighbor. It is just as important, if not more so, to bless him than to go out into the world and seek someone whom the Lord may not have specially prepared for this message. I think we should strengthen the feeling within us that people who come in our midst have not come blindly. They may not have known why, but I am sure our Father in Heaven has had a purpose in directing their lives into our midst. We should never let one of them come and go without hearing in an effective manner our message.

We have been told that in one mission 40 percent of these referrals result in baptisms, whereas in that same mission only three percent of those contacted directly by tracting from door to door are converted. We have something over 6000 missionaries in the Church today, and brethren, we need 12,000. I would not be satisfied with 10,000 because I am sure the Church needs 12,000 and the Lord expects us to produce. I believe this is our challenge today.

President McKay has it in his mind that other missions should be opened up in other parts of the world in which we have done little or no missionary work. There are tremendous fields of opportunity, but we have not enough missionaries today to properly man the missions that are already organized. One mission president this week in our conferences with them said that he was short 30 missionaries, and others need comparable numbers.

It is our feeling, brethren, that every auxiliary organization of the Church

should put aside many other objectives for the moment at least, and concentrate in their auxiliary work in building up the desires of our people, certainly our parents, to have their sons and daughters go on missions. The auxiliary organizations cannot do this alone. They need the help of the home.

I told the Primary conference Friday that I thought their slogan ought to be, "Every member baptized at eight, and a missionary at twenty." Now we are getting not more than one out of four, 25 percent. We need 50 percent. We should have a hundred percent. But to get this 12,000 we need 50 percent of the young men when they become 20 years of age, and not 25 percent.

This responsibility falls directly upon every home, every father, every mother, and every bishop, and I say every auxiliary organization. None of the auxiliary organizations of the Church, none of the Priesthood quorums of the Church, can feel that they have accomplished their purpose unless we can so train and inspire our young people that they will answer these missionary calls.

We have another need for missionary work. We have called the high priests quorums of the Church into action, and they have performed a marvelous work, but have only scratched the surface. Since 1957 they have distributed 114,000 copies of the Book of Mormon, and sold 56,000, making a total of 170,000 copies of the Book of Mormon. We ask every bishop and every high priest quorum president, if you do not already have in your file the memorandum of May 25, 1956 sent out by Brother Spencer W. Kimball's Committee on the distribution of the Book of Mormon, to please get a copy.

Out of the meetings we have held this week with these wonderfully inspired mission presidents, we have learned that it is doubly effective to distribute marked copies of the Book of Mormon. Brother Kimball is ready to give you the list of passages which should be marked. He suggests, with the Missionary Committee's approval, that it would be a wonderful undertaking for the Senior Aaronic Priesthood, under the direction of the high priests quorums, to so mark the Book of Mormon.

Do you see what it would do? They could not mark many without reading the marked passages themselves. It is also the practice in some of our missions to have converts recently baptized render this service, and thus insure their familiarity with these wonderful passages of scripture contained in the Book of Mormon.

So I say, brethren, let us speed up this program, and through the instrumentality of the high priests quorums to redouble these sales, and to do so in keeping once again with this inspired program which has come to these inspired Brethren, and not undertake to deviate too far from the program. As long as you will go as far as the program goes, we will encourage you to go as much farther as your wisdom and inspiration will lead you, but do not stop short of that which we have found so effective by those who have followed the plan of presenting the gospel implicitly.

Now the next and final subject that I would like to call to your attention in reference to this missionary work is the fellowshipping of converts. It is one thing to convert to the point of baptism. We do not expect every convert to have a perfect knowledge and understanding of the gospel at that time of baptism. They need only to have received the witness in their hearts that the message which they have heard is true. They are prepared, even though it be for the moment, to put aside the things of the world and to humble themselves, to be baptized in the waters of baptism, and to receive the gift of the Holy Ghost through the laying of hands. They can receive thereby an added force, and power, to assist them in carrying out the covenants they make with the Lord in the waters of baptism. I am sure the Lord intends us to be right on hand—every one of us—to give them a helping hand, and to teach them day by day the principles of the gospel that they might grow in strength and in knowledge and in understanding.

We have areas in the Church where large numbers are being baptized, and at the same time 80 percent or more of them are remaining true to the Church

year after year. It is this 20, or this 30 percent, that somehow or other we neglect. We fail to take hold properly just at the right moment. Sometimes there is a little difficulty, or a little time-lapse between baptism by the full time missionaries on the one hand and integrating them into the ward or stake in which they live. We are all one Church. We are not worrying about statistics or who gets credit for a baptism. The thing we are concerned about is that when a person is baptized and accepted into the Church, that we fellowship him wholeheartedly and see to it that he is given every opportunity to progress.

Here again is an individual opportunity for service—an opportunity to call others to a simple service—so that every convert can have not only some specific individual or committee on hand to take care of his needs, but every member of the ward can make it a point to fellowship them in the meeting house; to visit and to know them in the community; and to encourage them in endless ways to do as we should do.

It is wonderful, my brethren, to have the opportunity to work in the service of the Lord. I think sometimes it is even more wonderful than that, to think that every worthy man in the Church has the same opportunity for service. It makes no difference whether you are working in the ward or as a General Authority, you are in the same service. Those of you who hold the Higher Priesthood hold the same Priesthood, and those of you brethren who are holders of the Aaronic Priesthood may soon hold the Melchizedek Priesthood if you desire and but live for it.

May God bless us to so live day by day that we may be worthy to be his mouthpieces in declaring the gospel of Jesus Christ as it has been restored in these latter days through the Prophet Joseph Smith, I pray humbly in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

President J. Reuben Clark, Jr. of the First Presidency will now address us.

## PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

My brethren: I am more grateful than I can say for the privilege which I have tonight to say something to you. The Lord has been good to me far beyond any desert I know about. I am grateful for your prayers and the prayers of my Brethren who have brought this to pass.

As I stand before you tonight to say a few words (and they are going to be few, because I feel that the people of the Church wish to hear the President of the Church and I do not like to see the hour pass and have our friends who are not here, not hear him say all he would like to say), we are all bearers of the Priesthood, we who are here and the tens of thousands who are assembling in other places to hear what is said here.

Brethren, I refer again and for a moment only, to what the influence, the power of this Church would be, if we were united as one man. Then we might meet the principle announced in the Prayer of the Great High Priest in the Garden, when He prayed that the Disciples might be one, even as He and the Father were one, and as He declared in modern revelation: "I say unto you, be one; and if ye are not one ye are not mine." (John 17:21; D.C. 38:27.)

I am told that Brother Matt Cowley once voiced this idea: He said something of this sort, "You know, I am so busy trying to understand the first principles of the Gospel that I have no time for the mysteries."

As I have thought about what I might say in the few minutes I shall be with you here at the stand, I have thought I would like to say just a little bit about the Priesthood itself. We are all bearers of it, the Holy Priesthood after the Order of the Son of God.

What is this Priesthood that we have? We have had our definitions. I will come to them, if I may, just a few minutes later. But I have thought that I would like to look first somewhat at the work of our Savior. His work was performed through faith. If you will examine a little bit carefully His life, you will find that in His miracles He performed many of the great functions of

creation. He worked, I repeat, by the power of the Priesthood.

You will remember that He walked upon the water, thus defying and overruling, so far as we can see, the principle of gravity. You will remember that Peter asked to be bidden to come to Him. Peter being so bidden, got out of the boat and walked a short distance on the water and then becoming fearful, he began to sink and called to the Lord for help, and the Lord said to him, "O thou of little faith. . . ."

You will remember that on one occasion He was on the Sea of Galilee and a violent storm came up, so much so that those who were with Him feared for the sinking of the ship. They awakened Him and appealed to Him and He stilled the tempest, having power over the forces that were involved in that.

You will recall that He fed a multitude with a few loaves and a few fishes, five thousand on one occasion, four thousand on another. You will recall that He also provided miraculous draughts of fish on two or three occasions. The whole world was under him.

You will recall that He cursed the barren fig tree. You will recall that He raised the dead to life again. Think of what was involved in that.

You will recall His thousands, almost (so far as we know), of healings of all sorts of diseases. These were manifestations of the power of faith. Sometimes it seems the faith was partially exercised by those whom He healed, as when the woman touched the border of His garment and was healed of an issue of blood. At other times it seemed as if the faith came from Himself. Think of the blessing of faith exercised through the Priesthood.

On more than one occasion, He said: "If ye have faith as a grain of mustard seed. . . ." (Secs. 103, 140.)\* The commentators, I may add, make no explanation of this. The only statement I have found about that statement,—faith is as a grain of mustard seed—is that the mustard seed is one of the smallest of

\*Our Lord of The Gospels.

seeds. And that was followed by, "... ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." (Secs. 103, 163a.) And the commentators, who do not understand nor, apparently, believe in faith, say that this merely was an exaggerated imagery of the East; and that the expression "remove mountains" was common among Jewish preachers as indicating the impressiveness with which a man might speak, and referred only to difficulty. It is my judgment, my belief, my testimony, that the possible removal of a mountain is a sober statement of fact.

He told them at one time that if they had the faith, if they believed, they could say to a sycamore tree, "Be thou plucked up by the root, and be thou planted in the sea," and it would be done. (Sec. 140.) I believe that. I believe that is literally true.

We have been given that Priesthood which carries in it this great power of faith. It has been given to us, you, me, and all who are listening in of the brethren holding the Priesthood.

What about it? Paul said, "... faith is the assurance of things hoped for, the evidence of things not seen." (Heb. 11:1, I.V.) I have never been able quite to understand that, but I can understand what has been said either by the Prophet Joseph or with his approval, found in the old "Lectures on Faith" in the Doctrine and Covenants. He said:

"By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth, exist by reason of faith as it existed in Him." (Lectures on Faith, 1:15.)

As I think about faith, this principle of power, I am obliged to believe that it is an intelligent force. Of what kind, I do not know. But it is superior to and overrules all other forces of which we know. It is the principle, the force, by which the dead are restored to life.

I do not believe that the Lord, that God permits any man to have faith that would overrule His purposes. In that connection, I call to your attention the

fact that the Savior, Himself, plead that His crucifixion might be turned aside. Yet, on one occasion He said, when He asked that the hour might be passed on, "... but for this cause came I unto this hour." The Son of God was not given the necessary faith at that time to enable Him to turn aside the purposes reached by Himself and the Father before and still remembered by the Father. I repeat, I think that the Lord never gives faith to any individual to enable him to overturn the purposes of His will. Always we are subject to what He wishes.

I think that we should never administer to the sick, we should never pray, particularly when we pray for specific things, that we do not repeat and present to the Lord, even as Christ prayed in the Garden, "Nevertheless, not my will, but thine, be done."

You brethren, we brethren, have had this great power given unto us, this power of faith. What are we doing about it? Can you, can we, do the mighty things that the Savior did? Yes. They have been done by the members of the Church who had the faith and the righteousness so to do. Think of what is within your power if you but live the Gospel, if you but live so that you may invoke the power which is within you.

And I would like to add this as a sobering thought to myself and to you, each of you, and all of you: Remember the parable of the talents where the man who failed to improve the talent given him, had it taken from him? I ask you brethren, and myself, are we magnifying our Priesthood in such a way, are we living close enough to the Lord and in obedience to His commandments that we may exercise this power, or shall it be wholly or in part taken away from us? You would better think about it. It is worth thinking about. It is the greatest power that has been revealed to man.

God grant that we may all so live that we shall not lose that power, but that always it shall be available to us.

Bearing my testimony again that God lives, that Jesus is the Christ, that Joseph was the instrument, along with his associates, in the re-establishing of

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the Church, that all of the rights, powers, and privileges that were lodged in the Prophet have descended to our present President and are enjoyed by him, I bear this testimony and I ask these blessings in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

This is very urgent. Bishop Carr of Ephrata, Washington, wants Harold Pierson to call him, through operator five in Washington, Skyline 4-3684. If Brother Pierson gets that, please respond immediately.

### PRESIDENT DAVID O. MCKAY

There are present tonight in this great Conference, as reported from the various groups, 53,265 men, the largest attendance ever.

There are a number of service men present, and as the theme of this meeting began with reference to service men and our duty to them, will all the service men present in the Tabernacle and the Assembly Hall please rise. Thank you, and welcome.

"If I were a voice—a persuasive voice  
That could travel the wide world  
through,  
I would fly on the beams of the morning  
light,  
And speak to men with a gentle might,  
And tell them to be true.

I'd fly o'er land and sea,  
Wherever a human heart might be,  
Telling a tale, or singing a song,  
In praise of the Right and in blame of  
the Wrong."

—Charles MacKay

The poet who wrote that had but one thought in his mind, and that was that men should be true to each other and true to their ideals. To the fifty thousand and more men of the Priesthood tonight, that is what I should like to say, and I should like to say it in the inspired words of Joseph Smith recorded at the end of that marvelous revelation on Priesthood:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen."  
(D&C 107:99-100.)

Two things mentioned in that revela-

tion point out important elements in the Priesthood.

First, learning one's duty, and that means learning what kind of life a man who holds the Priesthood should live, being true to himself, to his loved ones, to the Church, to God. Every individual has that duty, and particularly every individual who holds the Priesthood. If he is honest to himself he is honest with the brethren; he is fair in his dealings in business circles; in politics he speaks the truth; he merits the confidence of his associates in business, civic areas, and particularly he should live so as to merit the confidence of members of the Church who trust him.

But the Lord was not content when he gave to the individual the Priesthood. He organized those men who were true in upholding the ideals of the Priesthood into groups that they might render group service to their fellow men. I hope that the fifty thousand men listening tonight caught that emphasis in the message illustrated so impressively by Brother Lee.

The duty of quorum Priesthood members to keep in touch with their members who are out in the service is a very practical idea. I heard of a very successful group of men who were dealing with the Senior Aaronic Priesthood. I wrote to a man who I know has been very active in that work, and if he and his associates can obtain the success he reports, so can every quorum of Priesthood in the Church. He and his group were formed into a ward committee. Listen to a paragraph or two from his interesting report:

"We had a fine group of men on our ward committee and we remained together with only a few changes until recently. We held our planning and



ward meetings for an hour every Sunday morning where we reviewed our activities. We kept books on our members, reviewing the details of our visits so that we were all aware of the problems in each home. This was interesting work for all of us, discouraging in many ways and often a challenge, one which has not as yet been met to our satisfaction. However, as we go over the records we find that forty members in our ward have been advanced to the Melchizedek Priesthood, all, so far as we can determine, with satisfactory results. Many have moved away, but we have made contact with most of them."

One of the reactivated members "has had a fine influence on many of the other members of the league to which he belongs, and many of them are now active in the wards in which they live. On their Golden Wedding day, he and his wife took the entire family to the temple for the necessary sealing work."

The other instances result with equal satisfaction. "After a while," he says, regarding one with whom they worked, "it was not long until there was no smell of either liquor or tobacco about him, and nothing had ever been mentioned about his use of them. He was ordained a Priest later and made secretary of the Senior Aaronic Priesthood group. He began attending classes at Weber College and has continued to take three or four classes each year ever since. This man was ordained an Elder and soon afterwards was selected as President of his quorum. He chose one of his Senior Aaronic Priesthood associates as a counselor and both are doing fine work as officers at this time. He is a wonderful leader."

It is the duty of leaders in Priesthood quorums to watch over their members, to teach them their duty. They can do that independently of the Ward bishopric. They do it because it is their own responsibility; it is their duty to have their members fit to be called into ward activity, stake activity, missionary activity, as already explained.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your

joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

Quorums of the Priesthood throughout the world: Keep in touch with your members who are away, especially in the armed forces, surrounded by temptations. Keep in touch with your members here at home, some of whom are negligent, who need the spiritual food you can give them, and you will find, as did this eminent physician who made the report I have given you, that there is much joy in bringing one soul, twenty souls, forty souls, into activity.

God bless all who are assembled in this great meeting tonight. May the spirit of the occasion govern their hearts, first, awakening a desire to live righteously, to keep their own souls free from the temptations that surround us in our wards and stakes, and second, awakening a determination to contribute of their earnestness and their purity of living, to the strength of the quorum, thus making it a power for good, not only in the stake or in the ward, but throughout the entire world, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Brethren of the chorus from Portland: Thank you for your inspirational singing, but that "thank you" carries with it the feeling expressed only by the word *gratitude*. May any sacrifice that perhaps some of you had to make return to you tenfold in blessings of our Heavenly Father, which always come through rendering service to others, and you have rendered a great service tonight to fifty thousand people who are listening.

The session at ten o'clock Sunday morning will be broadcast as a public service over television and radio stations throughout the West. Elder Howard W. Hunter of the Council of the Twelve will be the speaker on the Columbia Broadcasting System Church of the Air. This may be heard over KSL at seven-thirty o'clock tomorrow morning. The Tabernacle Choir broadcast will be from

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nine-thirty to ten in the morning. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 o'clock.

As thousands leave this great Priesthood meeting tonight, may they keep in mind the admonition that is constantly being given to drive carefully. Let us have courtesy in the city and on the highway.

I do not know what caused that urgent call, Brother Pierson. I hope it is not an accident.

The Portland Stake Priesthood Chorus will now sing, "The Lord's Prayer,"

conducted by Elder Bruce Kelly, after which Elder Arthur J. Barlocker, president of Uvada Stake, will offer the closing prayer, after which this Conference will be adjourned until ten o'clock tomorrow morning.

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The Portland Stake Priesthood Chorus sang "The Lord's Prayer."

President Arthur J. Barlocker, President of the Uvada Stake, offered the closing prayer.

Conference adjourned until 10:00 Sunday morning, April 3.

## SECOND DAY

### MORNING MEETING

The first general session of the Conference was held in the Tabernacle Sunday morning, April 3, 1960, at 10:00 a.m.

(The Church of the Air broadcast was presented from 7:30 to 8:00 a.m., with Howard W. Hunter as the speaker, and the Tabernacle Choir and Organ broadcast from 9:30 to 10:00 a.m., in the Tabernacle. See pages 123 to 128 for full report of these broadcasts.)

The music for this session was furnished by the Salt Lake Tabernacle Choir, with Alexander Schreiner at the organ.

President McKay, who presided and conducted the services, made the following introductory remarks:

#### President David O. McKay:

As many of you know, this session is being televised all throughout the West, and we have changed the order of pro-

cedure somewhat, out of consideration for those listening.

The Tabernacle Choir, with Alexander Schreiner at the organ, will open these services by singing, "God Of Our Fathers." The invocation will be offered by Elder Junius E. Driggs, president of the East Phoenix Stake.

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The Tabernacle Choir sang the hymn, "God Of Our Fathers."

Elder Junius E. Driggs, President of the East Phoenix Stake, offered the invocation.

#### President David O. McKay:

"Out Of The Deep" will now be sung by the Tabernacle Choir, Richard P. Condie conducting, Alexander Schreiner at the organ.

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Singing by the Tabernacle Choir, "Out Of The Deep."

#### PRESIDENT DAVID O. MCKAY

In behalf of the First Presidency, members of the Council of the Twelve, and all of the General Authorities of the Church, with all my heart I bid you welcome—you who are crowding into the Tabernacle, the grounds, Assembly Hall, and all who are listening in—welcome to this, the first session of the One Hundred Thirtieth Annual Confer-

ence of the Church. I pray that the request offered in the invocation may be granted, and that the Spirit of the Lord may dwell with those who speak at this session and throughout this conference, and inspire those who listen, that we may have indeed a spiritual uplifting—a spiritual feast.

"Except a man be born again, he can-

not see the kingdom of God." (John 3:3.)

"We are living in perilous times." That is what they said when I was a boy. That is what people thought and said in the days of the apostles, following the death and resurrection of our Lord and Savior, Jesus Christ. That is what people thought and said three thousand years before the Savior came to the earth, if we can rely upon writings taken from an Assyrian tablet dated 2800 years before Christ.

Hayden gives a similar warning: "Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when re-enforced by the vast increase of material power. The soul of man cowers, starved and fearful in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human living. Yet life, abundant, beauteous, laughing life, has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit? We are witnessing either the crumbling of civilization under the weight of its material mechanism or the birth of a new organization with a spiritual ideal."

The daily press gives ample evidence that there seems to be a general distrust of our young folk. The great majority of them want to know what is right. I have confidence in our young people. It is our duty to show them a proper example. Most of them today will follow it, notwithstanding the fact that they are living in an age full of mysteries and discoveries never before known in the world. Man holds dominion over earth, sea, and air, and now is intent upon conquering space.

Just recently the United States sent a new messenger out among the planets. Pioneer Five, a 94.8-pound sphere only 26 inches in diameter, was the first interplanetary traveler with a far-ranging and long-lasting voice. "If all goes well, scientists will be hearing from Pioneer Five steadily for the next five

months, then sporadically for years to come, as it swings back within range."

What a glimpse of the starry heavens! While increasing admiration for man's ingenuity, it should not surprise members of the Church who have been singing for years W. W. Phelps' hymn:

"If you could hie to Kolob  
In the twinkling of an eye,  
And then continue onward  
With that same speed to fly,  
D'y'e think that you could ever,  
Through all eternity,  
Find out the generation  
Where Gods began to be?

"Or see the grand beginning,  
Where space did not extend?  
Or view the last creation,  
Where Gods and matter end?  
Methinks the Spirit whispers,  
'No man has found "pure space,"'  
Nor seen the outside curtains,  
Where nothing has a place.

"The works of God continue,  
And worlds and lives abound;  
Improvement and progression  
Have one eternal round."

The more man learns of infinity, the more convinced he should become of the possibility of rising above a mere animal existence.

Wernher Von Braun, Director of Development Operations Division, United States Army Ballistic Missile Agency, a man who has dedicated his life to the conquest of space, in a recent article explains simply and fully what space means to our future, and then concludes as follows:

"We need not fear that future space explorers on their heaven-storming journeys will lose their humility. The heavens will surround them as an eternal reminder that there is a force greater than the thrust of their rocket ships, a spirit greater than the cold logic of their computers, a power greater than that of their own nation."

Yes, we are living in an interesting world. There is another side, too. We are told that 120,000 young people from Asia and Africa each year are indoctrinated with the false ideology of Communism—120,000! There are now 400,000 trained communist missionaries

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in southern Asia and Africa saying to the hungry masses: "We are here to liberate you. In Russia and China we have found the way—liquidate the rich classes; take all they have; the land and the machinery will be owned by the government. Then everybody will have enough, and nobody will be oppressing the poor. Communism holds a tremendous fascination for the illiterate, hungry, desperate people of Asia and Africa." (Frank C. Laubach in a speech given in Chautauqua, N. Y. 1958.)

I was very much interested, as you were undoubtedly, at a press dispatch recently about Ardeshir Zahedi, the new Iranian Ambassador to United States, who spent five years between 1945 and 1950 earning a degree in agriculture at the Utah State University in Logan, Utah. He credits Dr. Franklin S. Harris, former president of the Agricultural College (Utah State University), and one of the founders of Point Four in Iran, with doing a major job in cementing United States-Iran ties. Mr. Zahedi remembers Utah and Utahns with fondness, according to a report from *Deseret News* Washington Bureau correspondent, Warren Zimmerman.

I thought as I read that how important it is for members of the Church, particularly the leaders who are sent out to these various missions, to exemplify the one source of peace—the Lord and Savior, Jesus Christ. How important it is to teach them to support themselves, but at the same time to point out that there is a force higher than themselves, higher and greater than man, greater than the whole universe—that is that God is the Creator of it all.

The duty of the Church is to teach and practise the fundamental principles of the good life. Obedience to the gospel of Jesus Christ, no matter what the financial or physical conditions may be, will bring peace in the soul. When Nicodemus called upon Jesus about two thousand years ago, a notable conversation took place, during which undoubtedly they spoke about eternal salvation, the real development of man. It is implied in the scripture that the purpose of membership in the kingdom of God is for the fostering of the spiritual

life, and the achievement of moral and charitable ends.

"Except a man be born again," said Jesus, "he cannot see the kingdom of God." (John 3:3.) He told Nicodemus that before he could solve the question that was troubling his mind, his spiritual vision would have to be changed by an entire revolution of his "inner man." His manner of thinking, feeling, and acting with reference to spiritual things would have to undergo a fundamental and permanent change with reference to spiritual matters.

It is easy to see temporal things. It is easy to yield to lascivious things. It requires little or no effort to indulge in anything physical and animal-like. But to be born out of that world into a spiritual world is advancement that the Lord requires of each of us.

It is implied in the scriptures that the purpose of membership in the kingdom of God is for the fostering of spiritual life—I repeat—and the achievement of moral and charitable ends; in other words, for the developing of the religious sentiment, the true religious spirit.

This may be done in two ways: first, by seeking the truth and living in harmony with it; and, second, by resisting every influence, every power that tends to destroy or to dwarf in any way the religious sentiment. When an applicant for baptism stood at the water's edge, before being buried with Christ in baptism, he possessed an implicit faith that the Church of Jesus Christ is established upon the earth, and that this organization is the best in the world today for the fostering of spiritual life, for the attaining of true religious development, for the salvation of the soul.

I repeat that this implicit faith was within him; and with that, there was a true repentance, and that repentance carried with it a desire to leave off everything in the past life that was contrary to the teachings of the gospel or the Church. His old life, and the sins, if there were any connected with it, he truly repented of. He looked forward to the time when he would be born anew in the kingdom of God. He was about to go through the ordinance of baptism, typical of the burial of his old life, and with it all the imperfections, the frailties, the evils, the sins that ac-

accompanied that old living. He was to be buried by baptism, that as Christ was raised from the dead by the power and the glory of the Father, so he might come forth in newness of life, a member of the Church of God, a child of the Father, a citizen in the kingdom of Christ. By baptism he was born again, and became a fit recipient of the Holy Spirit. His body came forth anew, and the Holy Ghost was bestowed upon him; he was confirmed a member of the Church of Jesus Christ.

That is where we all stood at one time. Those were our feelings, our faith, our hope. We stood that day forgiven of past evils and follies. Now, the whole mission—the life, if you please, of soul development—was before us, and we had thus bestowed upon us the light that emanates from the Father, to lead us that our feet might not stumble, that the truths of his holy gospel might sink into our hearts—the truths that will give us knowledge that our souls might be saved in intelligence. The Holy Ghost was to bring all things to our remembrance, to show us things to come, to testify of the Father; and as we seek that light, and live in accordance with the duties that are placed upon us by that obligation, we are seeking the true religious development we are fostering the true religious growth.

But what is the other element which we must consider? Along with this new life, with this seeking for truth, there should be a strong power of resistance. Though being born anew, and being entitled to new life, new vigor, new blessings, yet the old weaknesses still remained with us. The Evil One was eager and ready to attack and strike us at our weakest point, and he has been striking at it ever since. Why? That he might thwart the very purpose for which we entered the Church of Jesus Christ.

Our mission, then, is to resist evil as well as to seek that which is high.

Our Savior is our Divine Exemplar. After he passed through the ordinance of baptism to "fulfil all righteousness," after he had received the commendation of the Father and the testimony from on high that he was the Son of God, the "Beloved Son" in whom the Father was well pleased, Satan was there ready to thwart his mission. Jesus went forth

in fasting and prayer preparatory to the great mission resting upon him, and when in his weakest moment, as Satan thought, when his body was weak and exhausted by long fasting, the Evil One presented himself in temptation. And what was the temptation? An appeal to his bodily weakness: "If thou be the Son of God"—(note the taunt, the very testimony on the bank of the Jordan was, "This is my beloved Son" [Matt. 3:17.])—"If thou be the Son of God, command that these stones be made bread." (*Ibid.*, 4:3.) In a moment of weakness and hunger that temptation would be strongest, other things being equal. There was the moment of resistance on Jesus' part. His seeking had been manifest in prayer and fasting. His resistance came at the moment of bodily weakness. Though the body was weak, the Spirit was strong, and Christ answered: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (*Ibid.*, 4.)

Then, as you recall, Satan tried him on another point. Failing in that, the tempter tried him still on a third point. He tempted him, *first*, on his love for physical comfort; *second*, he tempted him on vanity; and *third*, he tempted him on love for worldly wealth, and the power to rule the world. I say "tempted him," but Christ was above temptations. Satan tried to tempt him. But all these temptations Christ resisted; and the final resistance was: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Ibid.*, 10.)

We may not have heard audibly on the water's edge the words: "This is my beloved Son, in whom I am well pleased," but the Spirit bore testimony in our souls that God was well pleased with the act, and he was pleased to lead us as we sought his guidance in fasting and prayer. We might not have heard in audible tones: If you are a member of that Church, a member of his kingdom, entitled to the Holy Spirit, do this or do that. Our temptation may not have come in that form. It may have come in the form of old desires. It may have been (and I doubt not that it was) in the form of some bodily temptation, some longing. It may have been the craving for the

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cigaret, which we determined—if we were sincere—to put aside when going into the waters of baptism. Oh, when that longing came, after we were in the Church or kingdom, who was it who said: “Though you pretend to throw that aside, take it only once more; this once will not hurt.” There was the necessary moment of resistance! How many of us stood as did Christ, our leader, and said: “Get thee behind me!”

This element of resistance in regard to our bodily longings—satisfying the passions—applies to every member of the Church of Jesus Christ. In some way the Evil One will attack us. In some way he can weaken us. In some way he will bring before us that which will weaken our souls, and will tend to thwart that true development of religious sentiment. And what I mean by that is this: the development of the spirit within, the strengthening of the inner man, the strengthening and growth of the spirit, which time cannot kill, but which is enduring and lasting as the Eternal Father of that spirit. And the things which will tend to dwarf that spirit, or to hinder its growth, are things which members of the Church are called upon to resist.

We have in the eighty-ninth section of the Doctrine and Covenants, the word of the Lord upon a few little things—little as considered by many, and particularly by the men of the world—which the members of the Church are asked to observe. It is a temporal law, and pertains to our spiritual as well as to our physical welfare. I hope that we may have strength to resist all the allurements that come with wealth and worldly position, when we make those two things an end in themselves. To-day we have only time enough to consider those few little things with which Satan tempts us in regard to our body.

In that section, you remember, we read: “Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

“That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling your-

selves together to offer up your sacraments before him.

“And, again, strong drinks . . . tobacco . . . [and] hot drinks are . . . not good for man.” (D&C 89:4-5, 7-9.)

These things mentioned here—strong drinks, tobacco, hot drinks, (tea and coffee included)—are a few of the temporal things which members of the Church who would follow the true religious sentiment of this Church should resist.

Every young man throughout Zion, when he comes forth from the waters of baptism, ought to know that it is part of his duty to resist smoking a cigaret, no matter where he may be. Every young person in the Church should be taught, when coming from the waters of baptism, that he should resist intoxicants when passed around at the social gathering. Every young member of this Church should know that tobacco in any form should not be used. He or she should resist all these habits, not only for the blessing that is promised herein by our Father, but also because of the strength so acquired to resist greater temptations.

Now, just a word in regard to this “resisting” under circumstances that seem difficult. A young man who may refuse cigarets or liquor at home, and who may find it easy to do so, might yield when he is out in company at a social. When all the others partake of these things, he might not have strength to resist the temptation. That is the moment when the true soul growth should be made and fostered. That is the moment, in the hour of greatest temptation, when the strongest resistance does the most good. It is not when it is in the family circle, when father’s and mother’s influence help to keep these things away. In this respect it is to be hoped that every father and mother will set a good example. I hope that parents will not set bad examples so that the children indulging in weakness may say, “I am following you.”

As far as possible let our fathers and mothers restrain themselves in these things. Parents, resist temptation! Control your appetite! What though you do crave these gratifications? The more you crave it, the greater should be your resistance and the greater will be your soul development. It is no

credit for us to resist something we do not crave or long for. The man who grows most by resisting is the man who resists what he craves, and who will say, in the strength of the gospel, "I will stop it. I will resist it."

"It is easy enough to be virtuous  
When nothing tempts you to stray,  
When without or within no voice of sin  
Is luring your soul away.  
But it's only a negative virtue  
Until it is tried by fire;  
And the life that is worth the honor of  
earth

Is the life that resists desire."

(Ella Wheeler Wilcox)

May God grant that as we are seeking the further establishment of the kingdom of God, that we may instruct our young people, and the members of the

Church everywhere, to resist temptations that weaken the body, that destroy the soul, that we may stand truly repentant as we were when we entered the waters of baptism; that we may be renewed in the true sense of the word, that we may be born again; that our souls might bask in the light of the Holy Spirit, and go on as true members of the Church of Jesus Christ until our mission on earth is completed and God receives us and rewards us according to our merits.

May this be our lot, I ask in the name of Jesus Christ. Amen.

**President David O. McKay:**

Our next speaker will be Elder Richard L. Evans of the Council of the Twelve.

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*

In following this moving opening address by President McKay, I am sure that you who are here will forgive me and understand if I am more aware of those who are not here, who listen and look in many far places through the modern means that have been given us. I am grateful for choice friends out there, friends not of my own faith, whom I have learned to respect and cherish, and for whom I have a sincere affection. I am grateful for the conviction that has come in mingling with them that there is much that we have in common—all men: great truths, great objectives, common problems and so much that pertains to all of us in the living of life, and I have learned to respect the beliefs of others and would ask the privilege at this time of telling something of my own.

In doing so I am well aware of a responsibility. All of us have a responsibility for all of our influence with others, for all of the ideas we let loose, for the total effect of our teaching and our influence on all others. I am well aware, also, of the weight of witnessing sobering truths that touch upon the lives of other people.

Yet I feel somewhat as suggested by the celebrated sentence which is found

in the John Knox house in Edinburgh, Scotland, which says, "I am in the place where I am demanded of my conscience to speak the truth, and therefore the truth I speak, impugn it, whoso list."

I am persuaded, also, by an utterance of another great man, Tolstoi, who said, "If we would only . . . testify to the truth as we see it, it would turn out at once that there are hundreds, thousands, and even millions of men just as we are, who see the truth as we do, are afraid as we are of seemingly to be singular by confessing it, and are only waiting, again as we are, for someone to proclaim it."

I should like to proclaim it, to confess it, to share it, and humbly to testify of it, and leave with you, my beloved friends widely scattered over the world, the witness of the truth as I find it implanted undeniably within my own soul.

Life is a great search for all of us. We all have unanswered questions, and I am grateful to witness to you this day that in the gospel of Jesus Christ, as restored to earth in this day and dispensation, I have found, in the faith of my fathers, the road that leads to the answers to life's compelling questions—the road along which the search lies,

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that gives purpose and meaning to life, a great sense and assurance of the ultimate objectives and of the everlasting continuance of truth and intelligence and personality, and of sweet association with loved ones and all that means the most—a gospel which gives freedom: freedom for the search, freedom for the seeking of truth, freedom for learning, indeed, not only freedom for it but also a solemn charge to pursue it.

All this I find in this faith that my fathers embraced when, blessedly, young men as missionaries found them in far places and witnessed to them these truths to which they responded and by which their lives and the lives of their children and their children's children, even unto this generation, have been blessed. I am grateful for these assurances: for the everlasting assurances, for a gospel, for a faith which encompasses all truth, all time, and all eternity, all those now living and all who shall live and all who have ever lived, all of our Father's children in the great encompassing arms which seek to lift the lives of all his children and to lead us to everlasting life with our loved ones.

Out in a far place this day we are blessed and privileged to have a son who is one of some six thousand missionaries of this Church, full-time, these being mostly young men, with many others besides who take part of their time for this purpose, knocking on doors, making appointments, answering invitations, seeking to share this great thing that has come into their lives and of which they have an unshakable conviction.

It is not improbable or not impossible at least, that some within the sound of my voice now would sometime respond to a knock at the door where our son or someone else's son would seek to share with them these truths, with only one motive in mind: that they feel an obligation which the Lord God has given, to pass on that which has given meaning and purpose to their lives. I would plead with you to open the doors—the doors of your minds and your hearts, and listen to what they have to say, and then decide—for there is always freedom for the search.

I think the young men who found my forebears, in effect must have said to them something such as a message Cromwell once sent to some with whom he would reason and persuade from a certain course and to a certain course: "I beseech you . . . think it possible you may be mistaken."

The great beauty of this gospel is its everlasting significance—and except for these eternal assurances each day we live would mean a shorter time with those we love and a shorter time for all the things that mean the most.

"Life," said Arthur Brisbane, "is a short walk along a narrow thread . . . beginning and ending in a mysterious unknown. Hope keeps us balanced as we walk the narrow line. Life is short as we see it, but in reality it is just beginning, and never ends—and, long or short, it is all we have."

Since life is all we have, and since, blessedly, it is everlasting, and since the journey is long, a searching is indicated, always—for truth, for that which will bring peace and purpose, and for an awareness of the meaning of all that we are and of all that the Lord God, who gave us life and who made us in his image, intends for us.

I would witness to you, my beloved brethren and sisters, world-wide, of the certainty of my soul as to the divinity of the Lord Jesus Christ, the literal Son of God, who died that men might live; of the gospel that he left for the salvation and exaltation of all of us, which, over the centuries, was changed and lost, as to its fulness and authority; and that the heavens again were opened, that the gospel was restored with the divine authority to administer in its ordinances; that this is the Church of Jesus Christ, with prophets and apostles; that the voice of God again is heard; that the prize is great; that the search is worth the searching; and I would plead for an audience for that message with an open heart and mind.

May God bless all of us in seeking to know his will, in the keeping of his commandments, and in pursuing the search toward the finding of the ultimate answers of life and salvation and the sweetness of everlasting association with those we love, with those who mean the most, in Jesus' name. Amen.



**President David O. McKay:**

Elder Richard L. Evans of the Council of the Twelve has just spoken to us. The Choir and congregation will now sing, "High On the Mountain Top," after which Bishop Joseph L. Wirthlin will address us.

The Choir and congregation united in

singing the hymn, "High On The Mountain Top."

**President David O. McKay:**

Bishop Joseph L. Wirthlin of the Presiding Bishopric will now address us. He will be followed by Elder William J. Critchlow, Jr.

**BISHOP JOSEPH L. WIRTHLIN***Presiding Bishop of the Church*

I sincerely trust, my brothers and sisters, that I might have that spirit and blessing so essential in expressing to you the thoughts I have this morning.

I wish that every young man and young woman could have heard President McKay give his testimony of the truthfulness of the gospel of the Lord Jesus Christ and what it means to all of us.

I was inspired by the marvelous priesthood meeting held last night when President Moyle said, "We should have 12,000 young men preaching the gospel to those not of our faith." At the present, the Church has 6,000 missionaries, and, I am sure, President Moyle and brethren and sisters, that it is possible to have 12,000 missionaries in the world preaching the gospel because all of our brethren whether they hold the Aaronic or the Melchizedek Priesthood should have a full knowledge of the gospel and a testimony that they can bear to the world.

Two thousand years ago, it was declared by the Christ, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.)

We know Joseph Smith actually saw the Father and the Son. There should be no question about that. He was the first to see the Father and the Son since the apostles were upon the earth nearly 2,000 years ago, and through his testimony we know that God lives, that Jesus Christ is his Son. Having that knowledge and also the priesthood, we, therefore, have the ability and the authority to preach the gospel to the world.

The Prophet Joseph Smith at the age

of twenty-two was translating the Book of Mormon that the people of the world might have the privilege of receiving that marvelous book and becoming acquainted with the history of America, that Jesus Christ had been upon this the American continent and that he had taught the Nephites the gospel as he had taught the people in far-off Jerusalem. In translating the gold plates, he came upon a passage concerning baptism. Consequently, he made it a matter of prayer, and in answer to that prayer, there appeared a heavenly being who introduced himself as John the Baptist. If you fathers and mothers and grandfathers and grandmothers should properly teach your sons and grandsons, when they receive the Aaronic Priesthood, they will have a testimony that this great event took place, that John the Baptist who baptized the Christ appeared and bestowed the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery.

We of the Presiding Bishopric sometimes wonder whether or not, in homes, fathers and mothers are inspiring and encouraging their young men to read that marvelous statement of John the Baptist, the thirteenth section of the Doctrine and Covenants. These are the words of John the Baptist. These are not the words of Joseph Smith or Oliver Cowdery, and because of that fact, all of these young men who hold the Aaronic Priesthood be they deacons, teachers, or priests should be acquainted with that statement. It will become a reality. They will know it actually happened. It would be inspiring to our young people in our homes, brethren and sisters, if we would periodically read the state-

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ment of John the Baptist. These are his words: "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C, section 13.) These words will build a testimony of its truthfulness in their hearts.

After Christ and the apostles had left the earth, the world changed its attitude toward the gospel, and the organization of the Church was taken away. There had been a change in the form of baptism. There had been a change in repentance. In fact, the Church as a whole had changed. Therefore, a great event had to take place wherein great men as Martin Luther and others some four hundred years ago had the courage to declare to the world that the so-called church of that time had gone wrong. They were no longer giving consideration to the priesthood as it existed in the days of the prophets or in the days of John the Baptist.

With the reformation that came through these great men, then, the restoration was necessary. The Lord selected the young man Joseph Smith to restore the true Church. For that reason, John the Baptist appeared and bestowed upon him and Oliver Cowdery the Aaronic Priesthood.

To you bishops who are responsible for men who are laboring with the Aaronic Priesthood, see that all these young men will understand the gospel in its fulness, and as they go on year by year and arrive at the age of twenty, they will have a testimony whereby they can go out into the world and testify that Joseph Smith actually saw the Father and the Son. They will have the knowledge and the ability to teach the world the gospel of the Lord Jesus Christ.

All of us who hold the Melchizedek Priesthood hold it because Peter, James, and John bestowed it upon Joseph Smith and Oliver Cowdery. These are the only young men in the history of nearly 2,000 years who have declared that they actually saw Peter, James, and John, and who bestowed upon them the Melchizedek Priesthood. That marvelous

revelation given to the Prophet Joseph and Oliver Cowdery can be found in the Doctrine and Covenants, section 27, verse 12, when Christ said to them and to us who hold the Melchizedek Priesthood, "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, . . ." Is there any question that we have apostles today as there were apostles in the days of the Prophet Joseph? There should not be because here we have the words of the Christ himself when he said, ". . . by whom I have ordained you and confirmed you to be apostles . . ." of the Lord Jesus Christ with the same authority, the same rights and the same privileges that existed nearly 2,000 years ago. Then he said, ". . . and especial witnesses of my name . . ."—to be especial witnesses of the name of Christ himself. We who hold the Melchizedek Priesthood, can continually bear testimony to the fact as well as the apostles that Jesus Christ was the Son of God. Then he said, ". . . and bear the keys of your ministry and of the same things which I revealed unto them." There should be no question whether we hold the Aaronic or Melchizedek Priesthood but that we have received this authority because it was bestowed upon the Prophet Joseph by John the Baptist and by the apostles, Peter, James, and John.

With reference to youth, I hope the youth of the Church will read the history of the Prophet Joseph Smith and read of all of these great events which took place, remembering he called upon the Lord at the age of fourteen. The Father and the Son appeared, and the Father said, ". . . This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) If the youth of the Church have this testimony in their souls, they would not have any difficulties in understanding what they should do to live the gospel of the Lord Jesus Christ.

As I read the history of Joseph Smith and all the great events that took place, I am impressed with the fact that he was a young man. At the age of twenty-two he received the Aaronic and Melchizedek Priesthood. When he reached twenty-four, 5,000 copies of the Book of Mormon were printed which were available to the world. When he was

twenty-five years of age, the Church was moved to Kirtland, and there he ordained the first bishop. At the age of twenty-seven, he received the revelation on the Word of Wisdom. One hundred and twenty-seven years ago, he received that marvelous revelation. At the age of twenty-seven he commenced the erection of a temple. At the age of twenty-nine he chose twelve apostles. At the age of thirty he dedicated the Kirtland Temple. When that great event took place, there were visions, there were angels, the Christ appeared to him, and there were Moses, Elias, and Elijah who bestowed their keys of authority on him. These events made it possible for all the sons and daughters of our Heavenly Father who had lived over the hundreds of years gone by to enjoy all of these blessings. When he was thirty-two years of age the Church had to move into Missouri. At that time, he received the marvelous revelation on tithing. Youth ought to be aware of the fact that the law of tithing came through revelation. When the Prophet Joseph Smith was thirty-two years of age, another great event took place and that was to give the Church its name. None of the great leaders or organizers of other churches have ever attempted to say, "This is the Church of Jesus Christ." They may take the name of Luther. They may take the names of others. The revelation given to the Prophet in the Doctrine and Covenants, section 115, verse 4 said, "For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints." Youth ought to know why this great organization carries that sacred name—The Church of Jesus Christ of Latter-day Saints.

At the age of thirty-four, this young man sent nine apostles into England to preach the gospel. As a result of their work, literally thousands of people from Great Britain have joined the Church. During the last three years, our Prophet dedicated temples in London, New Zealand, and Switzerland for the benefit of the people in those countries. Recently, Elder Harold B. Lee was in far-off England, and there he organized a stake in the Manchester area. The

Lord intends that all his people, regardless of where they are, are to have the same privileges and opportunities that were revealed to us through the Prophet Joseph Smith. The youth of the Church should know more about Joseph Smith and of these great historical events that have taken place so that they will have in their souls a testimony that Joseph Smith actually saw the Father and the Son, that the establishment of the Church came through revelation, not coming to a man because of his own ideas but because of the plan of the Lord for us in these the latter days. Youth should know that this young man at the age of thirty-six made it possible for all of us to receive what is called endowments. The youth should understand and know what these endowments are. Fathers and mothers, that is your responsibility, and mine, to teach them of these sacred things. At the age of thirty-seven, the Prophet Joseph received the revelation on the new and everlasting covenant of marriage. Youth should know about the new and everlasting covenant of marriage whereby youth may have the opportunity of going into the house of the Lord and being sealed for time and eternity. That is our responsibility. At the age of thirty-eight, he sealed his testimony of the restoration of the Church and the gospel of Jesus Christ with his blood.

I pray that youth will be able to testify of these historical events and know the truth of the words found in Moses 1:39, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

May the Lord continue to bless you as the parents of youth, to bless all of us that, in turn, we may be a great source of inspiration and guidance to them, I humbly ask in the name of Jesus Christ. Amen.

**President David O. McKay:**

Bishop Joseph L. Wirthlin has just addressed us. Elder William J. Critchlow, Jr., Assistant to the Twelve, will now speak to us. He will be followed by Elder Mark E. Petersen.

## ELDER WILLIAM J. CRITCHLOW, JR.

*Assistant to the Council of the Twelve Apostles*

"What music must our Father have provided for His saints in Heaven, when He afforded us such music here on earth."

I borrowed that from Izaak Walton to express my appreciation for the music of this great choir. If music were the language of angels, I have heard angels speak this morning.

About one hundred forty years ago, an early American historian directed a youth, Joseph Smith, to a hidden deposit of golden plates upon which was engraved a history of the early inhabitants of the Americas. The engravings, subsequently translated by Joseph Smith by the gift and power of God, comprise the Book of Mormon. The historian was Moroni—a resurrected prophet.

In an interview with a prospective young missionary, I quite routinely asked:

"Do you believe Joseph Smith was a prophet of God?"

"Sir," he said, "I know Joseph Smith was a prophet of God."

"What is your feeling about the Book of Mormon?"

"I know the Book of Mormon is true," he replied.

His quick emphatic reply prompted me to say, "How can you be so positive about it?"

His response again was emphatic, impressive, and brief. Three short words conveyed it: "I've read it."

There are undoubtedly many of you members of the Church listening to me at this moment who could similarly testify to the truthfulness of the Book of Mormon because you've read it.

One scholarly man told me that he could not bring himself to read the Book of Mormon because of the fantastic story concerning its origin.

"Let me see those golden plates—seeing is believing—" he said.

"Perhaps," I admitted, hastening to explain that Joseph Smith returned them to the Angel Moroni who had told him that a sealed part or section of the plates would be translated at a future time when the world was better prepared to receive its message.

"Well," he smiled as he answered facetiously, "when Moroni returns them for translation, give me a ring. I'd like to ask him a few questions."

I suppose there are critics and skeptics whose attitudes toward the Book of Mormon are reflected in this man's philosophy—"seeing is believing." I suppose, too, that some of our young missionaries have wished that Moroni had left the plates with Joseph Smith so that he could have deposited them in some public place, a museum perhaps, where investigators might come to see for themselves and thus be convinced, since seeing is believing.

I wonder! And my wondering inclines me to doubt—even question the idea that—"seeing is believing"—particularly in its application to the golden plates.

Were any of our early missionaries or others ever able to support "seeing is believing" with evidence that the people who saw the papyri scrolls with the Egyptian mummies readily accepted Joseph Smith's translation of one of the scrolls as divinely inspired? The book of Abraham in the Pearl of Great Price constitutes this translation. Those mummies and scrolls were exhibited over a period of two years, throughout towns and cities east of the Appalachian Mountains. For another nine years they were in Joseph Smith's possession, and after his death they reportedly reposed in museums; first, in St. Louis and later in Chicago, where they were supposedly destroyed in the great fire of 1871. Thousands of people must have seen them. No one, so far as I am able to determine, ever questioned their genuineness, but how many, because they felt "seeing is believing," accepted Joseph Smith's translation as the handiwork of God and petitioned for membership in his (God's) Church? Very, very few—I'm sure. What reason have we then to suspect that seeing the Book of Mormon plates would be different? Were they available for inspection people seeing them may admit that golden plates exist, and that there are engravings upon them—which scholars cannot translate,

but would that knowledge silence the attacks of skeptics who surely would impute them to be spurious? Would it abate the endless disputations about their origin, the angel, and the translation by the gift and power of God? Again, I wonder. The more I ponder the suggestion that "seeing is believing" the more convinced I am that the Lord's way was best—he kept the plates. He said to his prophet Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:8-9.)

Yes, the Lord's way was best.

(1) His way—keeping the plates—safely preserves them against the time when the world is ready for a translation of the part thereof which is sealed. Joseph Smith was not permitted to translate this sealed part because the hearts of the people were not susceptible to the divine truth contained therein. Concerning it, the historian-prophet Moroni wrote:

" . . . there never were greater things made manifest than those which . . . the Lord hath commanded me to write them; . . . And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; . . . until the day that they [the Gentiles] shall repent of their iniquity, and become clean before the Lord." (Ether 4:4-6.)

In fancy let's assume that the plates had been deposited with the mummies and the Egyptian scrolls in the Chicago museum. Both would then have been destroyed by fire. Joseph Smith never did find time to translate the second scroll which he said contained the writings of Joseph, grandson of Abraham. Its contents are seemingly lost to the world. So, without the Lord's intervention, "the greater things made manifest" in the sealed portion of the gold plates may have been similarly lost to the world. Surely God's "ways are higher than your ways and my thoughts than your thoughts." I am grateful that the Lord kept the plates. Sometime, I hope to read the "greater things" sealed therein.

(2) His way—keeping the plates—complied with and satisfied his own

divine law of witnesses which is "In the mouth of two or three witnesses shall every word be established." (2 Corinthians 13:1.) He gave this law to Moses for the children of Israel; (Deut. 17:6.) He taught this law to his disciples when he walked with them on earth (Matt. 18:15-16); he inspired his servant Paul to teach this law to the Corinthians (2 Cor. 13:1); and he literally conformed to this law in this last dispensation by supplying twelve witnesses of the golden plates, Joseph Smith and eleven others.

(3) His way—keeping the plates—satisfies adequately the civil laws of the land with respect to witnesses. Twelve witnesses in any civil court comprise a jury whose verdict should completely satisfy the demands of civil law. The jury's verdict was: "*The plates exist—we saw them.*" This evidence is incontrovertible.

Listen for a moment to the witnesses:

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we . . . have seen the plates . . . , and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; . . . And we also testify that we have seen the engravings which are upon the plates; . . . And we declare with words of soberness, that an angel of God . . . brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; . . ." So spoke three of them.

Eight others spoke as follows:

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., . . . has shown unto us the plates . . . which have the appearance of gold; . . . and we also saw the engravings thereon, . . . And this we bear record with words of soberness, that . . . we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. . . ."

I have deleted from these testimonies, in the interest of brevity, many interesting statements which every investigator of the work should read. They may be found on one of the preface pages of the Book of Mormon.

None of the witnesses ever denied his testimony. Each to his last breath and some with their last breath declared in substance, "I saw the plates—the work

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is true." Two of the twelve witnesses sealed their testimonies with their blood; five were excommunicated from the Church; two others withdrew from the Church; but despite disaffection toward the Church, enmity toward the Prophet, adversity, and persecution, not one of them ever denied his testimony.

(4) His way—keeping the plates—left to the world, in lieu of the plates, which man could not read, a true translation thereof which man can read, because it is now translated into twenty-four languages. It is the Book of Mormon. Joseph Smith translated it by the gift and power of God.

The intrinsic value of the plates is not their gold content, but is their message content. The Lord left that message to the world.

It is said, "The proof of the pudding is in the eating." So is the proof of the Book of Mormon in the reading. The young missionary who said, "I know the Book of Mormon is true because I've read it," is not unlike thousands of you who are listening to me, who, too, can testify that you know it is true because you've read it.

And when you read it, you discovered a key which unlocked for you a source of evidence which proved beyond the shadow of a doubt the divine source of its origin.

This key was your reward for reading the book, from cover to cover, for only those who pursue their reading to the closing pages will find it. This is the key:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moroni 10:4.)

This promise is not unlike a promise made by our Lord and Master nineteen hundred years ago when he stood upon a mount in Galilee and spoke:

"Ask and it shall be given you; seek,

and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

Another time he said: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Joseph Smith, the youth, did "ask," and he did "seek" and he did "knock" and there was "opened unto" him—golden plates—delivered by one Moroni, an early American historian-prophet; which Joseph translated by the gift and power of God. And now by this same power or by the power of the Holy Ghost, he (God) has specifically promised all who will read the book "with a sincere heart, with real intent, having faith in Christ," to "manifest the truth of it unto you."

(5) God's way—keeping the plates—provided a precious key—a divine key which if used as many of you have used it, will unlock the door to:

—Knowledge that the "Book of Mormon is true." So said the young missionary. I add my witness.

—Knowledge that the Bible contains the word of God—the Book of Mormon is its witness.

—Knowledge that Joseph Smith was a prophet of God.

—Knowledge that Jesus Christ is the Son of the Living God—the Book of Mormon is his witness.

I believe that Joseph Smith was a prophet of God, that he was visited by one Moroni an early American historian-prophet who directed him to a hidden deposit of golden plates. The engravings thereon he [Joseph Smith], translated by the gift and power of God and thus produced the Book of Mormon.

This is my humble testimony. I bear it gladly, in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder William J. Critchlow, Jr., Assistant to the Twelve. Elder Mark E. Petersen of the Council of the Twelve will now address us.

## ELDER MARK E. PETERSEN

*Of the Council of the Twelve Apostles*

On a recent trip, I was a guest in the home of a little boy about six or seven years of age. He was looking through his older brother's Boy Scout *Handbook*. He had turned to the section on tracking, where Scouts are taught to follow footprints of animals. He told me that he expects that this coming summer he will be out tracking, following footprints.

I looked beyond the footprints of animals to the footprints of human beings, and wondered whose foot tracks he would follow as he grew up. I wondered if they would be good tracks or bad tracks, and if the people who would make those tracks would be uplifting or degrading in their influence on him.

I picked up his book and turned to the section where I read the Boy Scout oath. You remember the first few words are, "On my honor I will do my best. . . ." As he grows up, what will this little boy learn about honor or dishonor? Who will teach him? Or does it really matter? How important is honor, anyway? Is it something sacred? Is it sacred to you? Is it sacred to very many Americans?

In my opinion, America needs a rebirth of honor more than it needs any other one thing. It needs honor more than it needs its atom bombs and nuclear submarines. Put weapons in the hands of dishonorable men and what have you?

America needs honor more than it needs wealth and prosperity. Put wealth in the hands of dishonorable men, and what have you?

America needs honor even more than it needs professions of religious piety. What good is a profession of religion in a man who has no honor? Such men lived in the days of Jesus. He called them scribes and Pharisees, hypocrites.

Have you been shocked at the public display of deception and dishonesty we have seen recently from coast to coast? Are you alarmed at the lack of character which has been exhibited? Are you frightened when the public conscience is dimmed and when men and women alike strive in greed and selfish-

ness to get all they can and give as little in return as they can?

Are you alarmed when working men laugh at the principle of giving an honest day's work for an honest day's pay? Are you shocked when large industries become involved in public scandals? Does it scare you to learn that our government was defrauded by its own citizens of five billion dollars in income tax in a single year?

Where will all this lack of honor take us? What will be its effect upon our children? Think of my little boy friend and his Boy Scout book: "On my honor . . ." What will honor mean to him?

The uniform crime reports of the FBI issued last September indicate that adults are responsible for eighty percent of the major crimes in the United States. Then, who is leading the march of dishonor and disgrace in America today?

Not the juvenile delinquents who get the headlines.

This same FBI report shows that the age group in which most arrests are made is the group fifty years of age and older. Think of it! More arrests among people fifty years of age and over than among any other age group in the United States! The next highest age group is made up of persons from thirty to thirty-four, and the next highest those from thirty-five to thirty-nine.

I wondered if this picture had changed in the last five years and looking in the FBI report of five years before, I discovered that still, even then, those fifty years of age and over accounted for more crimes than any other age group.

I was very interested in last year's report to discover that only nineteen percent of all the arrests for major crimes in the United States involved people under twenty-one years of age.

Do you remember the verse which says:

" 'Twas a sheep, not a lamb that strayed away

In the parable Jesus told,  
A grown-up sheep that had gone astray  
From the ninety and nine in the fold."

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Our leaders in crime detection tell us that our increased juvenile crime is largely due to a great let-down in honor and integrity, a great collapse in the moral fiber of the nation. They warn us that when we overlook honesty on such a wide scale, national disaster may overtake us.

I recently read an editorial in the Richmond, Virginia, *News-Leader*, commenting on this moral breakdown in America, and making special reference to the "payola" scandal. The editor said:

"The fault lies wholly in ourselves, and in the sort of shallow, materialist society we have built for our country. Here we sit in our inner-spring cocoons, fashioned of infinite soft self-deceptions, and stare at the disc jockeys outside.

"Who will cast the first stone?

"Will it be the farmer, paid for not farming his land?

"Or will it be the executive, padding his expense account?

"Will it be the student who cheats?

"Will it be the veteran who fakes a disability? The bureaucrat who makes useless work? The politicians who buy votes? The special interests who buy politicians? The merchant whose fancy package conceals a shoddy product? Who is the condemner, who the condemned?

"All this," says the editorial, "is not to condone for an instant the greedy, cynical and irresponsible conduct of those persons in the broadcasting industry whose contempt for the American boob is now so shockingly revealed. They are reaping their own whirlwind. It is merely to suggest that we get this scandal in perspective, painful as the process may be. . . .

" . . . When our schools are crowded with 'crib courses' and our ministers are absorbed in the intricacies of administration, and our families have left it to somebody else to inculcate cultural values in their children, and the confiscatory nature of tax laws has made a nation of devious contrivers, no wonder a quiz show contestant sees deception as reality and fraud as accepted social behavior."

Recently I read an address given in Boise, Idaho, by Judge Philip Gilliam of Denver, the judge of the juvenile

court there. Among other things he said:

"It seems to me that there has been sweeping through America . . . an arbitration between right and wrong.

" . . . you know," he said, "you see it with the adults so often: [they say] Don't be a sucker, why should I pay my taxes if there is any way to get out of it? . . .

"But you see it in the kids, too," he said. "Every now and then you talk to one of the kids we get in our training school for delinquent boys, and you say, 'Son, why did you break the law?' And he says, 'I didn't want to be a . . . chicken. . . .'

"Can you imagine Thomas Jefferson sitting back [in his day] and saying, 'I didn't want to be a chicken?'"

Then he continues: "Golly, friends, is there something wrong with being a decent guy, with being a responsible citizen . . . interested in community betterment . . . interested enough to make the effort for good government? Is decency becoming unpopular in this country?"

Then he says, "The great challenge of America is to be a decent guy, a constructive citizen, a responsible businessman, an honorable workingman. . . .

" . . . The test of civilization is not how many cars you own or some of the things that have been glorified on TV and in the movies. The test of civilization is the kind of people we turn out." And he concludes, "I'm sure that is absolutely true."

My mind goes back to the little boy with the Scout manual. What if every American could but learn the first great lesson in that manual, the lesson of honor? What if every man were as honorable as he expects his son to be? What if every woman were as honorable as she hopes her children will be? What if every boy and girl had honor enthroned in their hearts and could pledge to all men that on that sacred honor they would do their best in life?

There is no happiness without honor. There is little success without doing one's best.

To instill in the mind and heart of a child the importance of honor and the value of doing his best, is one of our greatest tasks. What are we without



good character? Can good character exist without honor?

When we look at the life and teachings of the Savior, it was the hypocrite, the pretentious hypocrite, who received his most scathing criticism.

It was the honest widow giving her mite, who has lived in our memories as an example to be followed.

Judas the traitor will forever be the personification of dishonor at its worst. The prayer in Gethsemane will always be the criterion of devotion.

In this Church we have many marvelous character-building activities. We have outstanding organizations which teach honor and integrity to our young people. The Boy Scout movement is one of them. It is a well-established fact that this training in boys makes of them honorable citizens, with good character and high ideals.

Then in the light of our national moral status, in the knowledge of our great need to teach honor and integrity, in the interest of rearing the next generation to be better than the present one, do we not need more of scouting and other agencies which teach honesty and truth?

Scouting can help make a boy an outstanding man, a good church member, a good student, a good citizen. Then why are not more parents interested in this wonderful movement? Why is there resistance in many homes? Why do some officials who are charged with the welfare and development of boyhood side-step their responsibilities to the scouting program?

It seems incredible, in a day when so much temptation faces our youth, that any grown person, especially a parent or worker with youth, would fail to take full advantage of the Scout program.

Scouts are governed not only by their oath to do their best on their sacred honor, but also by their law which says that a Scout is trustworthy, loyal, helpful, friendly, courteous. A Scout is kind, obedient, cheerful, thrifty, brave, clean, and reverent.

Is there a boy anywhere who would not benefit by having these traits of character developed within him? Is there a home which would not be blessed by having such a boy within it, a boy who is helpful, trustworthy, loyal, friendly, and kind?

What if every boy was courteous to his mother? What if every boy was kind to little sister? What if every one was obedient in the home and obedient to God?

Would there be any moral breakdown, if all boys were clean? In this day of delinquency, can we think of any better way to prevent filthy living than to plant a love of cleanliness in the heart of a boy?

It is time to teach honor to America. It is time to acknowledge that an honest man is the noblest work of God. It is time to remember that when the grown-up sheep wander off from the fold, they usually lead the lambs astray.

May we awaken to our responsibility to be honest and true, to exalt honor in our lives and in our thinking, I earnestly pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve has just concluded speaking.

Among our honored guests present this morning we are favored with Mr. Sumner G. Whittier, National Administrator of Veterans Affairs, Washington, D.C. He is accompanied by Dr. Albert H. Fechner, Manager of Veterans Administration Hospital here in our own city, and President W. Wallace McBride, who is manager of the Veterans Regional Office.

I am sure the audience would be pleased to meet Mr. Sumner Whittier. Would you please come forward. If you feel to condemn me, you blame it to Ezra Taft Benson. Just say a word to the audience.

#### MR. SUMNER G. WHITTIER

*National Administrator of Veterans Affairs, Washington D. C.*

Mr. President and all of those assembled here, I was sitting in this tremendous auditorium listening and

being inspired and all of a sudden I find myself at this platform. But I must say to you that coming in last night

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by plane to this tremendous city, thinking of the great struggle that men went through to achieve this mighty thing, knowing as I do the dedication and the devotion of those who are members of this Church, for Reed Benson was an administrative assistant in my office, knowing the integrity of his father working for a great President of the United States, seeing this kind of strength, this devotion, this dedication, listening to the inspiration from this great pulpit here this morning, and listening to the rising power of song as I listened to it in great Constitutional Hall in Washington when the Choir came there, knowing the love of the Benson family—and one of them can do nothing without the other joining—I tell you for one who comes from a long way across this continent, this is a moving, a thrilling, and inspiring moment, the greatness of America, the strength of Christianity here represented. I have a faith in all of our tomorrows.

#### President David O. McKay:

Thank you, Mr. Whittier.

We desire to acknowledge the presence this morning also of the following—I have had the names handed in and we may have missed some:

United States Senator Frank E. Moss; our own Governor, Governor George D. Clyde; Secretary of State Lamont Toronto; President Ernest L. Wilkinson, President of Brigham Young University; President A. Ray Olpin, President of the University of Utah; President William P. Miller, Weber College; Dr. E. Allen Bateman, State Superintendent of Public Instruction; Dr. M. Lynn Bennion, Superintendent of Salt Lake City Schools; Judge Sherman B. Christensen of the Federal Court; and I am sure there are many others who are present—presidents of stakes, presidents of missions, bishops of wards too numerous to name—and many others. We welcome you wholeheartedly, not just because we appreciate your presence, but because we know of your interest in the progress of truth and the establishment of peace.

We are also pleased to note that we received the following from the Swiss Austrian Mission:

"Swiss Austrian missionaries and Saints send love. Forty convert baptisms last month. President William S. Erekson."

From the Swedish Mission: "The missionaries and Saints of the Swedish Mission send you greetings on this, the 130th Annual Conference of the Church. President and Sister Gideon Omer."

From President and Sister Alvin R. Dyer of the European Mission, sent from Stockholm: "The people of Europe are awakening to a great period of conversion. Our love and thoughts are with you at Conference time."

From Congressman David S. King: "Deeply regret that I am unable to attend the General Conference. Press of legislative and committee work does not permit me to leave Washington at this time. Will be with you in heart and spirit."

John L. Montrose, Jr., Second Counselor in the Tacoma Fifth Ward bishopric: "Thirty soldiers and airmen leaving McCord Air Force Base, Washington, to attend Conference. Request your faith and prayers." We welcome you men, many of whom I am sure stood up last evening in our Priesthood meeting.

Our mission presidents, I repeat, we welcome and are pleased to hear your reports—from the United States, Mexico, Central America, and Canada.

We desire to say a word about the General Priesthood meeting last evening held here in the Tabernacle, with overflow meetings in the Assembly Hall and Barratt Hall. The proceedings were relayed by closed circuit to members of the Priesthood assembled in 244 Church buildings from Coast to Coast and in Canada. It was reported at the conclusion of our meeting that 53,265 members of the Priesthood were in attendance.

This morning at 7:30 o'clock, Elder Howard W. Hunter of the Council of the Twelve was the speaker on the Columbia Broadcasting System "Church-of-the-Air" Program. This will be re-broadcast on KSL at 9 o'clock tonight.

Any important messages or calls that come to us for persons attending this Conference will be announced at the dismissal of the meetings over the public address system on the grounds.

The lovely flowers that you see arranged on the rostrum and pulpit have come from the following places:

Five thousand daffodils from the Puyallup Valley Daffodil Festival, Inc. of Tacoma, Washington, in cooperation with the presidency of the Tacoma Stake. These daffodils come from the Puyallup Valley where are found the nation's and the world's largest plantings of the Giant King Alfred daffodil. The members of the Tacoma Stake picked these flowers.

The beautiful Calla Lilies from the High Priests Quorum of the Oakland-Berkeley Stake, California.

Ten thousand sweet peas are from Mesa, Arizona. They are grown by David M. Haws and picked by the boys and girls of the Mesa Seminary. They were up before daylight to do this work.

Stocks from the Phoenix Stake, East Phoenix Stake, and Phoenix North Stake.

And I wish to say a word about the sister and brother, whose names I will get later, for the hours and hours they have spent in arranging these flowers from the plane, delivered without cost, to the position they now occupy for your admiration and blessing.

We express appreciation and thanks for the effort put forth by members of the Church and friends in supplying these beautiful flowers for our enjoyment.

The singing for this morning's session as you know, has been furnished by the Tabernacle Choir. Richard P. Condie conducting and Alexander Schreiner is at the organ. We express our appreciation to the members and officers of this world-famous organization for their unselfish devotion and service. We have been thrilled with their inspirational singing this morning.

The Choir will sing, "Lord Now Victorious," under the direction of Elder Richard P. Condie.

The closing prayer will be offered by Elder H. Earl Stokes, president of the Salmon River Stake, after which this Conference will be adjourned until two o'clock this afternoon.

The Choir sang the anthem, "Lord Now Victorious."

Elder H. Earl Stokes, President of the Salmon River Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY AFTERNOON MEETING

The Sunday afternoon session of the great Conference convened in the Tabernacle at 2:00 o'clock p.m.

The Tabernacle Choir furnished the choral music for this session of the Conference.

### President David O. McKay:

This note just handed to me will be of interest to you:

"Sixty-two service men have just flown in from Fort Campbell, Kentucky. Some were here yesterday and are here with permission of General Westmoreland." We appreciate the cooperation of these officers in the service.

This morning we mentioned appreciation for those who have assisted in arranging the flowers. We are indebted

to "Brother and Sister Mark Jorgensen of Granite Ward in cooperation with Brother Irvin T. Nelson, and workers at our greenhouse on Temple Block." We thank you for this gracious effort, and for the appropriate arrangement of these gorgeous flowers.

We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the second (third including Priesthood meeting) General Session of the One Hundred Thirtieth Annual Conference of the Church. For those who are unable to enter the building (and there seem to be hundreds of them), we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over television.

All the General Authorities of the Church are in attendance, excepting

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Elder Alvin R. Dyer, Assistant to the Council of the Twelve, who is presiding over the European Mission.

Elder Joseph Anderson is Clerk of the Conference.

These services are also being broadcast as a public service by television and radio stations throughout the West. The names of these stations were announced to the television and radio audiences at the beginning of this meeting. To the owners and managers of these various stations we express our sincere appreciation for the outstanding public service they are rendering.

We extend a hearty welcome to all present and to all members and friends listening in by radio and television.

The music for this afternoon will be rendered by the Tabernacle Choir, with Richard P. Condie conducting, and Frank W. Asper at the organ. We shall begin this service by the Choir singing, "O Be Joyful," conducted by Elder Jay E. Welch, Assistant Conductor.

The opening prayer will be offered by Elder George E. Grover, president of the Shelley Stake.

The Choir sang the anthem, "O Be Joyful," conducted by Jay E. Welch, Assistant Tabernacle Choir Conductor.

Elder George E. Grover, President of the Shelley Stake, offered the opening prayer.

### President David O. McKay:

The opening prayer was offered by Elder George E. Grover, president of the Shelley Stake. The Tabernacle Choir will now sing, "By Babylon's Wave," conducted by Richard P. Condie, after which President J. Reuben Clark, Jr. will address us.

The Tabernacle Choir, with Richard P. Condie conducting, sang "By Babylon's Wave."

### President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will be our first speaker this afternoon. He will be followed by President Antoine R. Ivins.

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

My brethren and sisters: I am grateful to be with you, difficult as it is to try to talk to you. I thank the Lord for his blessings to me during the past months, and more recently until now. I thank you as I thanked the priesthood last night, for your faith and prayers which have enabled me to be with you today. I hope that you will be good enough to pray with me that what I may say today, may be somewhat helpful to all of us.

As I have thought about what I might say or try to say, I have rather centered on the thought of the proud boast of Rome, which was, "All roads lead to Rome." And I have thought, and I may say I endorse all that has been said thus far regarding our time and its trends—I have thought how much that fundamental idea in this dictum has come to mean among us. I do not know whether we are in the beginning, in the middle, or near the end of a time when we shall see what historians of the fu-

ture may call a revolution. And may I say here, and it applies frequently to all of us in principle, we of the present make history, our successors away from us write; and out of it they get things which we do not now presently see. I fear, as I have talked and heard others talk, that there may be a feeling, in fact, I know there is among some, that it does not make very much difference to what church we belong, what creed we may have, and not too much difference, within very broad limitations, what we do. We seem to be, in a way, in the presence of a trend of thought that is national, indeed worldwide, that would have us to believe that all this does not make very much difference, for we will all go to heaven anyhow, do what we will, think what we will, believe what we will, have faith as we may.

I find great fault with that, great fault, and I came across, in connection with this thought, some passages of

scripture upon which I thought I might say a few words. They are taken from the Sermon on the Mount and were repeated by the Savior in that great appearance which he made on this continent after his resurrection. They are identical in words. Remember that he said when he came to this continent that he had come to teach them the things that he taught in Palestine. And these words are these:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14; 3 Nephi 14:13-14.)

I was reminded, as I read that, of the dream of Lehi recorded in the Book of Mormon, dreamed in the early days of the life of migration of Lehi, where the latter part of that—"few there be" that get into the straight and narrow way, was really prophetic. For his people found application of this principle in Lehi's own descendants, for there developed in the life of his descendants on this continent, the bloody conflict of the Nephites and Lamanites that brought about the utter destruction of the one by the other.

That led me to these thoughts about Christ. To Nicodemus he said that he came not to condemn the world, but to save it. (John 3:17.) In the great prayer in the garden, he uttered the great principle, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

And then I remembered also what Peter said to the Sanhedrin, called before them as a judicial body in connection with the first miracle, it is said, performed in the early Christian Church by the apostles. Being asked by what name he did the miracle, Peter answered:

"... by the name of Jesus Christ ... for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10-12.)

Then I remembered also, that Christ himself said, 'I am the way, the truth, the light, and the life.' And to those on this continent, he added, "I am the law." (3 Nephi 15:9.)

This, of course, as we believe, indicates what we must believe and think and do, in what we must have faith.

You know, the Savior came in the Meridian of Time to fulfil the law of Moses, and he said on more than one occasion, 'I want nothing to do with sacrifice and burnt offerings, I want mercy.' And then you will remember, he added at various times, as to the sacrifice he wished: "... a broken heart and a contrite spirit."

As I reflected on this, I reflected a bit on where might I go to find the real words of the Savior. I knew I could not go to the Bible. We do not believe the Bible is absolutely correct. Students tell us there are 4500 different manuscripts of the Bible, and a few years ago it was estimated that there were 120,000 variations. Then it came to me almost as a revelation: Why do you not go to the Book of Mormon? So I took Third Nephi. I went over it with great care. I parallel-columned it with the parts of the New Testament concerning the Sermon on the Mount and the Sermon on the Plain. In the Old Testament I noted the instructions to Malachi as they were repeated by the Savior, because they had no record of Malachi, who lived after they left Jerusalem.

I found some differences, some omissions from the word that he was recorded as having spoken in Palestine. But I resorted to the Book of Mormon and to Third Nephi with the feeling that I was getting really what the Savior said. I commend an equal study by you brethren of those great books of the Book of Mormon and so far as the Savior's immediate mission was concerned, Third Nephi. There we may believe we have the true teachings, for the record was made by inspired men, abridged by another inspired man, and translated through the inspiration and revelation of the Lord himself. Brethren, I commend that to you, study it, if you never have done so, you will find great joy in the doing.

"... strait is the gate, and narrow is the way ... and few there be that find it." (Matt. 7:14.)

I repeat, the Savior said, 'I am the light, the life, the way, and the truth,' and on this continent, "I am the law." If you will go through Third Nephi with care, and the earlier works, you will

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find a very complete discussion of how he fulfilled the law of Moses.

So, my brethren and sisters, I come to you with this simple message: There are not many roads that lead to heaven. There is one and one only, and that is the road that we profess to travel and should be traveled. It is the road that is restored to us by the restoration of the gospel and the restoration of the priesthood. Do not be misled by the professions of men. And to those verses that I have already read, I want to add another which comes near the end of that part of the Sermon on the Mount and to the people of the Land Bountiful, which says:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23; 3 Nephi 14:21-23.)

The earlier parts of the Sermon on the Mount do not contain teachings that are too specific with reference to this last, "depart from me" and that those who had professed, and so performed, were not his. But you will find rather a complete discussion of what that probably means in the book of Alma, the thirty-fourth chapter, where Amulek tells the things which are characteristic of those who worship our Lord and Savior and our Heavenly Father. Read them. It is worth your while.

Professors of religion, pretenders of being the offspring of our Heavenly Father's gospel and principles, pretending to have the truth, beware of them, brethren. Beware of the idea that you do not have to live the gospel in order to obtain the salvation and exaltation that are promised—not because God has imposed a penalty for your failure, but because, as I have already expressed to you at one time or another, I believe that the spirit grows or shrinks, as it is here in this mortal body, as it was intended that it should. I believe that

bad acts, bad thoughts, inaccurate beliefs do not develop the spirit; but on the contrary, they may retard or dwarf it. I believe that all that we do that is good, builds us up, and helps us to "prove" ourselves, that we really are living our second estate.

Brethren and sisters, do not be misled, do not stray, do not imbibe the tendency of the age that it does not make any difference what you do. It makes all the difference in this world and in the hereafter. It makes the difference between salvation and exaltation and damnation. I examined the books to find out, if I could, whether the Savior had made any change in speaking on this continent and on the other side in fundamental sayings and doctrines. As I have said to you, there are some omissions, there are some changes, some of the changes are most important. Make the comparison I have made and find them out. But I found nothing whatsoever that changed the fundamental principle announced by the Savior in Palestine and here:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

Brethren and sisters, do not stray, do not be misled, do not cuddle to yourselves the thought that you can do this or that or the other forbidden thing, that after all these things make no difference. I bear you my witness again that all your thoughts, all your acts, all your doings of any kind, have an effect, beneficial or otherwise, on your souls, and you cannot afford so to jeopardize the hereafter.

May the Lord be with us.

I renew my testimony to you that God lives, that Jesus is the Christ, that the gospel and the priesthood were restored through Joseph Smith, that there came also to him certain other great powers, that all that he had, he passed on to those who have succeeded him, the last one of them being President David O. McKay.

May God bless him in his hour of tribulation, may God bless his wife and restore her completely to health and strength. May he continue to guide and direct President McKay, that he may guide and direct us, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

He to whom we have just listened is President J. Reuben Clark, Jr. of the First Presidency of the Church. Elder

Antoine R. Ivins will now address us. He is a member of the First Council of the Seventy of the Church. Elder Ivins will be followed by Elder ElRay L. Christiansen, Assistant to the Twelve.

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

My brethren and sisters, in October 1931, I occupied this position for the first time, as your appointed servant. I have occupied it at every conference since, and it gets no easier, brethren and sisters. There is a sense of growing responsibility that comes to one with the passing of the years and the experiences that come from this office, so I seek an interest in your faith and prayers, that perchance something I may say may be helpful to some of us, for the only purpose we have is that of helping to come to a betterment of our lives as members of the Church.

You have been told that I am a member of the First Council of the Seventy. It is astonishing how many people think that I can be a member of the First Council of the Seventy and a high priest in the Church, which is not the case. I think it may be appropriate if I can gather from my experience, just to tell you a few words about how the seventies came into existence under the inspiration that was given to the Prophet Joseph Smith.

Almost all of the men who were ordained seventies in that first period, were men who had placed their lives at the disposition of the Prophet Joseph Smith. Almost all of them were men who had gone down in Zion's Camp and had proved a willingness, if necessary, to give their lives for the work of the Church, under the leadership of the Prophet.

Then there came a time, shortly after that, when the Prophet was inspired to call and ordain twelve men to the apostleship of the Church, that was in 1835 in the early part of the year. That was followed within a few weeks by the ordination of a number of men as seventies in the Church, and before very many weeks had gone there were three full groups of seventy each and forty of a fourth group who had been or-

daind to the office of seventy. Over all of them were placed seven men to direct their efforts.

Things went along pretty well for a while, and then one day there were two men working in a brickyard, one was a high priest and the other was a seventy, and the high priest undertook to correct the seventy, and he rebuked him for something he, the seventy, did, and the seventy said, "You just can't do that. I hold a higher office than you do in the priesthood." That little quarrel resulted in their carrying the question to the Prophet Joseph Smith as to which might be higher. I do not know whether the Prophet ever said which was higher, but he discovered this, that five of the men who had been appointed as seventies of the Church, had already been ordained high priests, and he is quoted as having said that it is contrary to the vision that a high priest should preside in the quorums of the seventies, so those five men were withdrawn, and another five took their place as presidents.

During the entire life of the Prophet Joseph Smith, there were only those seven men, under the direction of the twelve, to direct the work of the seventies.

At the first conference after the death of the Prophet, a member of the Council of the Twelve presented a resolution to the conference that all elders under thirty-five years of age, who were willing to accept of the responsibility of missionary work, should be ordained into the seventies quorum, and enough men were ordained to make up twelve quorums. Then this first group of seventy was broken down into ten groups and each seven became the presidents of a quorum. The first seven remained the presidency over all the seventies of the Church; the second, third, fourth to the tenth became the presidents of other quorums, the theory prevailing, it

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seems, that the first quorum was the presiding quorum of all the seventies in the Church.

Now the first quorum of the seventy has not been kept intact, except for the presidency of it, who are sustained as members of the General Authorities of the Church.

Now these brethren were given a very special office in the priesthood. All elders under thirty-five who are willing and worthy to do missionary work should be ordained seventies, and that is the primary responsibility of the seventies in the Church.

An appeal was made last evening for a great number of missionaries, a great increase in the number of missionaries in the Church. It just happens that I have been on that missionary committee since coming into the First Council and realize the need of it. We have twenty thousand men in this Church who are seventies, more than twenty thousand, I believe, every one of them committed to the proclamation of the restored gospel of Jesus Christ. Every one of them should be qualified for that particular purpose. And what should he be willing to do? Every one of them and every son that he should rear with the prospect of becoming a missionary, should be able to testify that he knows that God and Christ are Personal Beings, a testimony which I have often said, came back to the world through the vision that was first given to the Prophet Joseph Smith. He must be able to testify that through experience he knows that God lives, that Jesus Christ is his Son. He must evince a faith that will impel him to respond to every legitimate call that may be made of him by proper leadership in the Church.

It happens, however, that many have family responsibilities and their only opportunity to respond to this particular mission, is in the stakes of Zion, a mission which is equally important with those in foreign fields. It does not require the same time, it does not require the same loss of income. There are many things that are advantageous to it, as compared to the other, if you want to call it an advantage to avoid these responsibilities. But it is an important mission because no man can say that a convert in a stake is not as important as a convert in any foreign mission

which you might name. But the fact is, that we expect that type of service of them, one way or another. We expect every one of them to live in such a way that his growing children may grow up with faith in Jesus Christ as the Son of God, and with an aspiration and an ambition someday to be able to declare it to people who have not yet come to understand it and have the glorious privilege of membership in the Church.

I wonder how well the seventies do it. I wonder how well the elders do it, because that is also their problem. I wonder how well the high priests do it, how well they indoctrinate into the hearts and minds of their growing children the testimony that Jesus Christ is the Son of God, that he is our Elder Brother, and that they live, that they hear and answer prayers, and that this great work came into existence because God and Christ did appear to the Prophet Joseph Smith, because under their mandate other beings who had lived upon this earth, as resurrected beings I suppose, celestialized, whatever you call it—came back to the earth and bestowed a priesthood upon Joseph and Oliver, and with that authorization and under direct inspiration from God, our Heavenly Father, there was brought into existence a Church organization to control the use of the privileges of the priesthood in the ordinances that are essential to exaltation in the kingdom of God.

Every boy who expects to go on a mission, every boy or girl who aspires to a mission, should, through the way he lives and through his study and his faith and prayer, come to a position so that he can testify to those things before he goes into the mission field.

Now, brethren and sisters, that is not our happy experience always, as directors of this great missionary work. Too often, inexperienced, almost unconverted young people respond to our suggestion. It is almost never that they fail to get that testimony, once they get into the mission field and devote themselves to the work. But cannot you imagine that if that testimony were implanted in their hearts as growing young people, that their lives would be different, so that they would always be entitled to the Spirit of God to guide them and direct them, to help them in their studies and



preparation for this great work. Is there anything greater that people can do than to offer others the opportunity of membership in the Church of Jesus Christ of Latter-day Saints, and thereby give them the privilege of earning an exaltation in the kingdom of God? I think that is the greatest blessing that anybody can ever offer to people.

Now, the seventies have that as a special calling and a special responsibility. Just how well we acquit ourselves of it, I cannot say. I can say this, however, that as a member of the First Council, I am tremendously proud of the lives that most of our seventies live, and of their willingness to sacrifice for this great and worthy purpose.

But the great thing that has come out, or one of the great things that has come out, of the interviews that we have had with the mission presidents over the last few days, is the fact that some of these young people have not been so taught and they have to learn it under the direction of the mission presidents. It becomes a grave responsibility for a mission president to have to implant into the soul and heart of a young man the testimony that should have been placed there by his father by his own faith and prayer and service to the Church.

Now, if we could just realize this, brethren and sisters, if we could realize when these tots are growing up, that care in the way we live, care in the things we do, care in the things we teach them, can so build into their consciousness a testimony of the truth, that

at maturity they will have been able to go through all of the trials of adolescence and come out unscathed. That is the objective, brethren and sisters, of this great work—one of them.

And as fathers of this growing generation, and as mothers, we have that responsibility, brethren and sisters, to prepare these young people for that service, because that is one of the three major purposes of the Church of Jesus Christ of Latter-day Saints, and I am not here to tell you which is most important—the work for the living members of the Church, the work for our dead ancestors, or the effort to give this great opportunity to people who have not yet understood it. They are three major purposes of the Church, but it does not matter which one of those fields you aim at, the problem is to implant into the hearts of those youngsters whom you have brought into this world, a testimony that will make their lives as near perfect as possible, and their service to their fellows a tremendous and wonderful one.

May God bless and help us, I pray, doing it in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Antoine R. Ivins, member of the First Council of Seventy. Elder ElRay L. Christiansen will now address us. He is an Assistant to the Twelve.

## ELDER ELRAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

I have been deeply moved by the timely and appropriate messages of those who have spoken in this conference, beginning last evening, and also by the beautiful and inspiring music that has been rendered both last night and today.

Now I desire to discuss briefly with you, a matter which should be the concern of every member of the Church and for which I believe there is a need, on the part of many of us, for greater interest and fervor.

We live in the period of time spoken

of by the prophets of the Bible, when all the keys of the priesthood, the powers, the gifts, and the authority are restored and are now in the hands of the servants of the Lord in this day, all of which is preparatory to the ushering in of the millennial reign of the Savior.

The primary purposes of this dispensation are first, to gather Israel through the great missionary service of the Church and the proselyting effort of all of us, that through the gospel of Jesus Christ, they may seek and find salvation and exaltation with their families.

And secondly, the redemption and salvation of the dead through vicarious service.

Section two of the Doctrine and Covenants contains the words spoken by Moroni, the angel who appeared to Joseph Smith, the Prophet. While it is very brief, it is, nevertheless, one of the most significant and important of all revelations. Elder John A. Widtsoe one time had this to say about this section:

"The beginning and the end of the gospel is written in section two of the Doctrine and Covenants. It is the key-stone of the wonderful gospel arch; and if that center stone should weaken and fall out, the whole gospel structure would topple down in unorganized doctrinal blocks."

Let us see what is contained in this momentous revelation:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2.)

Thus in this revelation, Moroni reiterated the promise of the Lord made through Malachi, centuries before. (Mal. 3:5-6.)

About twelve and a half years after these pronouncements were given by Moroni, Elijah actually appeared to Joseph Smith and Oliver Cowdery and committed into their hands the keys of the sealing power and said unto them, "... by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:16.)

Along with the restoration of the keys and the powers of the priesthood to enable the living and the dead to gain salvation, there came an almost overwhelming responsibility and obligation to the Latter-day Saints, to act as agents of the Lord in bringing about the program of salvation and redemption to their fellow men. Where in all the world can you find a people whose faith teaches them to recognize the justice and mercy of God in granting to *all* men, living or dead, the same or at least

an equal opportunity to receive salvation? Since God is just, his divine plan of salvation includes the means and the power by which those who have died without a knowledge of the gospel may hear it, and if they will, receive it, and thereby gain the gift of eternal life.

In a public discourse, President Wilford Woodruff once made this significant and consistent statement:

"Since God is no respecter of persons, he will not give privileges to one generation and withhold them from another. The whole human family, from Father Adam down to our day, have got to have the same privileges somewhere, of hearing the Gospel of Christ. They have to be preached to in the spirit world. But nobody will baptize them there. Therefore, someone must administer to them by proxy here in the flesh, that they may be judged according to man in the flesh and have part in the first resurrection."

And a few years later, this great leader said:

"We have to enter these temples and redeem our dead. This is the great work of the last dispensation, the redemption of the living and of the dead."

Now the redemption of the dead carries a twofold obligation and mission, to which we have all been called by revelation of the Lord. In the journal of President Woodruff he wrote this:

"I, Wilford Woodruff, received the following revelation from the Lord." Included in that revelation which was unanimously adopted by the Presidency and the Twelve of the Church and by the Church in conference assembled, is found this admonition:

"We want the Latter-day Saints from this time to trace their genealogies as far as they can and be sealed to their fathers and to their mothers and have their children sealed to their parents and run this chain through as far as you can get it. This is the will of the Lord to the people."

Brothers and sisters, there can be no substitute for the Lord's plan in redeeming our dead relatives, and no amount of side-stepping our individual responsibility will excuse us for neglecting to do these two important things, namely, identifying the dead from the records available, and then seeing to it that they have received in the temples

by proxy the necessary ordinances for their salvation.

We as heads of families must not equivocate in this; we must not procrastinate; we must not assume that Aunt Martha or some other relative is doing all that needs to be done in this respect.

Members of the Church are coming to the temples in ever-increasing numbers. For some time the average number of endowments administered on behalf of the dead by the good people in this temple district, has averaged 1738 endowments a day, besides the sealings and the baptisms. Nearly 40,000 were administered during the month of March in the twenty-three days during which the temple was open. The same thing is going on in all the temples. I see in this service one of the greatest tributes to the faithfulness of the Saints on behalf of others that could be manifested by anyone, anywhere. When I see busy men nearly equaling the number of women, coming hurriedly from their offices and from their work, regularly by appointment to act in behalf of these who have passed beyond, it touches my heart. The fervor of those who come is marvelous, and the love that they manifest for the dead is beautiful to behold. It is indeed the second great commandment in action.

The other phase of our responsibility, however, that of identifying the dead through genealogical research, is barely keeping pace with the work done in the temples of the Lord. In this temple we have for some time administered many more endowments for the dead than we have baptisms for the dead. That means that we will eventually run into difficulties if something is not done in the matter of more extensive research on the part of the individual families.

Some time ago the First Presidency authorized the sending forth of a letter appealing to leaders throughout the Church to strengthen the genealogical committees in the stakes, in the wards, and in the missions and to encourage those assigned to this work to go into the homes of the people and teach the fundamental procedures necessary to accomplish this work of genealogical research. In that letter, priesthood quorum presidencies are urged to actuate this work through their committees,

through their quorum Church service and quorum activity committees, particularly, and to see to it that each family in their quorum is attending to this indispensable part of the Lord's program and this essential part of their own welfare and salvation. For I tell you, none of us can expect to bathe in glory if we have "gone it alone" and have not reached out a hand for others in this respect.

In this letter, young people are urged to obtain training now offered in the various auxiliary organizations through the courses presented there, and then to cooperate with their parents in identifying their loved ones who have departed from this life.

The sisters are encouraged to co-operate with their husbands and to the best of their ability and skills to act as researchers.

But the responsibility lies directly in the hands of the bearers of the priesthood, the heads of families to motivate, organize, and carry this work on through to a completion. As new temples are built, there is even a greater and greater need for research to provide the necessary names for the proper operation of our temples. Almost everyone can make a beginning by writing his own name, with his own genealogical information, and then continuing on with his parents, and his grandparents, and so forth. All who will do this will find it a fascinating adventure and a most compensating work.

Let us heed the call of our beloved leaders! The First Presidency of the Church, and the other Brethren are cognizant of this need and are anxious about it and are extremely temple-minded, themselves. Let us heed their call and through our efforts and research demonstrate that we have turned our hearts to our fathers, that the purposes of the Lord may be fulfilled. For this I pray humbly, in the name of Jesus Christ, the Lord. Amen.

**President David O. McKay:**

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us. "Oh Say, What Is Truth?" will now be sung by the Choir and congregation. Brother Jay E. Welch, Assistant Con-

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ductor, will direct the singing, after which we shall hear Elder Alma Sonne.

Singing by the Choir and congregation, "O Say, What Is Truth?"

### ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, I believe the audience in this tabernacle has never looked so big to me as it does today, unless, perhaps, it was the first time I occupied this position nineteen years ago, when I was sustained as an Assistant to the Quorum of the Twelve Apostles. I have had many experiences during those nineteen years. It has been my privilege to travel in many of the countries of Europe. I believe I have borne my testimony in every state of the Union, in every province of Canada; in our sister republic on the south, in Mexico, and on the islands in the Hawaiian group.

I want to say to you that I have been greatly blessed; that the blessings which have come to me I could not possibly have anticipated nineteen years ago. We have heard many testimonies today and yesterday, most of them very fervent and well sustained. These testimonies have not come as a result of scholarly research or scientific study, but by prayerful investigation and by right living.

When Peter bore his testimony to the Savior, the Savior answered: "... flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17.) He said on another occasion, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) That doctrine, brethren and sisters, is sound and logical. Live it, and you will surely know. Introduce into your lives the everlasting principles of life and salvation, and you will have no doubts. Testimonies are the strength of the Church. They are solid convictions based on facts that cannot be ignored by an honest investigator of the truth.

A few years ago I rode in an automobile over a well-traveled highway down in Syria. We traveled through a country which is not unlike our own

President David O. McKay:

Elder Alma Sonne will now address us. He will be followed by Elder Hugh B. Brown.

Rocky Mountain region—the hills, the valleys, the vegetation, the clear mountain streams were similar to what we see around us here. For a time everything we saw reminded us of home. The driver of the car was well-informed, and kept us advised as to the historical background of the localities through which we passed.

At one juncture he stopped the car and pointed to a high rugged mountain near the highway. "That," he said, "is Mt. Hermon, the Mount of Transfiguration." Of course, we were immediately interested. He called our attention to the size of this gigantic mountain with its snow-capped elevations. He also told us in his own way the story of the Transfiguration. He explained that the Savior had led his three apostles to the very summit where they could worship God unmolested. He reminded us that they climbed to the top of the mountain, and to do so required great physical strength and endurance. Then he remarked: "They must have been strong men, physically."

It was an impressive story as he told it. It must have been a great event in the lives of Peter, James, and John. Matthew tells it in these words:

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

"And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

"And, behold, there appeared unto them Moses and Elias talking with him.

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. . . .

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said,

This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17:1-5.)

He, the Lord, had been similarly introduced on the occasion of his baptism in the River Jordan. These three apostles learned two fundamental things: First, they learned on that memorable occasion that Jesus was in reality and actually the Son of God, the Messiah about whom the ancient prophets had spoken. Second, they learned that death was not the end; that through that mysterious change we call death, the personalities and the identities of Moses and Elias had been preserved. But the Lord told these three servants, "Tell it to no one until I am gone."

Well, I am sure they kept the secret, but many years later Peter remembered it. He referred to it in his second epistle written to the Church. To me it has always been very interesting. Said Peter:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." (2 Peter 1:16.)

Will you remember the word, "eyewitnesses." These men were not deceived. They knew whereof they spoke. They were as certain and positive that Jesus was the Christ, and that there was a life after death as they were that they lived in a world of reality, "For he received from God the Father honour and glory," said Peter, "when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice came from heaven, we heard when we were in the holy mount." (*Ibid.*, 1:17-18.)

A great and strong testimony, isn't it,

my friends? We can receive the leadership of the Lord Jesus Christ without any doubts and without any misgivings. I know of no man in history who has made a bid for world leadership except only Jesus Christ. He actually made a bid to lead the world for he said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd," (John 10:16) and he, of course, was to be the shepherd, the only one qualified to lead the world back to the place where he and God dwell.

He said, on another occasion, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, . . . for my yoke is easy, and my burden is light." (Matt. 11:28-30.) He then admonished his disciples—those twelve wonderful men who went into the world and preached the gospel, revolutionizing the thinking habits of men and women everywhere, planting the seeds of freedom and democracy in the hearts of men, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

May we do our part towards the fulfilment of this great commission, for today we are doing exactly what they did nineteen centuries ago, and we are preaching the selfsame gospel, which is the power of God unto salvation. I so testify in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Alma Sonne, Assistant to the Twelve, has just spoken to us. Elder Hugh B. Brown, a member of the Council of the Twelve, will now address us.

## ELDER HUGH B. BROWN

### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I with you esteem it is a great blessing to attend this wonderful conference, and especially to listen to the profound and inspiring opening address of our President. I should like to add my tribute to the Tabernacle Choir. It seems to me the choir reached new heights today.

I am sure you all join me, too, in expressing thanks to the Lord for his blessing to President Clark in that he was able to speak to us despite his physical illness. We are thankful that there is no diminution in his great intellect, his wonderful spirit, or his powerful voice.

We express appreciation, too, for what

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has been said this afternoon by the other Brethren. But all of it together adds to my timidity and makes the necessity of following such men a humbling experience indeed.

As this Church continues to extend its boundaries and increase its membership, we receive an ever-increasing number of requests to explain and distinguish some of the tenets of Mormonism.

Perhaps the two most frequently questioned concepts of the Church have to do with, first, our belief in a living, personal God; and secondly, our understanding of man's unique position and part in his divine plan. It is necessary that one have faith in the first before he can understand and accept the second of these tenets, namely, man's relationship to Deity. If that relationship be real, then certainly man occupies not only a unique but a Godlike status, and it is to that I should like to direct your attention for a moment.

The accomplishments of man in the last one hundred years, his ever-widening search for truth, his insatiable appetite for knowledge, his discovery and partial control of the laws of nature, are convincing evidence of man's supreme position among God's creations. Did any animal ever gaze into the heavens and wonder?

We are told that in the last one hundred and fifty years, there has been more truth accumulated, more knowledge gained, than the sum total of all truth previously gathered. The fact that man has the genius to discover and partially master the elemental forces of nature causes men to stand in awe and ask again the age-old question, "What is man?"

That question was formulated by the Psalmist when he said:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast

put all things under his feet. (Psalm 8:3-6.)

One wonders when he reads that, how the Psalmist might have framed his question if he had had the benefit of modern facilities as he considered the heavens. I am sure it would have tended to deepen and confirm his faith in the great Organizer of it all.

But as we consider man's increasing knowledge and power, we must not forget that power can be very dangerous. General Omar Bradley, former Chief of Staff, speaking to a graduating class sometime ago, sounded this warning in the following words:

"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it. (We have too many men of science; too few men of God.) We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living. This is our 20th Century's claim to distinction and progress!"

But the question, "What is man?" was answered long before the Psalmist asked it. In the first chapter of our oldest book here, we read:

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Genesis 1:27-28.)

From this it is evident that from the beginning, man had a unique status, an image nature; and that there was assigned to him a participative role in the great plan of redemption. The statement, "created in the image of God," was never made concerning any

other of his vast creations. Only man is in his image: only man is his son.

Sometime ago, a sceptical student was heard to say that man is nothing but a fortuitous combination of molecules. But his older and more modest teacher replied by asking him, "Did any atom or molecule ever have a thought? Did any combination of elements ever give birth to an idea? Did any natural law ever build a cathedral or a temple?"

Within the lifetime of some of us there have come into use such marvels as automobiles, airplanes, wireless communication; and later radio, television, radar, guided missiles, atomic power, etc. As we think of these things, and utilize them, scientists and scholars are turning their attention and their instruments to a consideration of the greatest phenomenon, or, as President Clark has said, God's greatest miracle—man.

We are indebted to an internationally famous scientist, Dr. Henry Eyring, for a learned discussion of man's world. He said:

"We are living in five different worlds, none of which have been fully explored. They differ from each other in the size of the units of space and time.

"1. In our every-day practical world we go along nicely with such units as feet and seconds.

"2. In the chemical world of molecules and atoms, the electrons complete their revolutions in one hundred million millionths of a second, while one hundred million atoms set side by side extend only a distance of one inch.

"3. Inside the nucleus of an atom we enter a third world where events happen a million times faster still and distances are a thousand times smaller than in the atom.

"4. In the fourth world the astronomers measure revolutions of planets in years and the unit of distance, the light year, in about ten thousand million miles.

"5. Finally we come to the spiritual world where time is measured in eternities and space is limitless, thus in thought we can travel from almost infinitesimally small to the infinitely large."

As we consider the vastness of an orderly universe governed by undeviating law, the majesty of the Organizer and the preferred place of man, we are in-

trigued into a re-evaluation of the meaning and purpose of life.

Is it likely, for instance, that the most intelligent creatures in the universe are here by chance? Is it possible that God is unaware of man's existence or unconcerned about his fate?

Mormonism asserts on the authority of divine revelation that man is the central figure of an integrated plan, and as Dr. Talmage has said, he is potentially greater and more precious than all the planets and the suns of space; for him they were created; *they* are God's handiwork; *man* is his son. The Lord said:

"... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The injunction of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," (Matt. 5:48) clearly envisions an eternity for its achievement, for no mortal man can gain perfection during his brief sojourn upon the earth.

The Savior further stated, "... this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

If, then, we are, in fact, the sons of God, and if it is life eternal to know him, all men should seek him, become familiar with his laws, and bring their lives into harmony therewith.

The Apostle John caught the vision of man's status and exclaimed,

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

Man's spirit was with his Father in the beginning; he was designed to be free, and expected to gain wisdom and intelligence in the exercise of his agency. His freedom is, next to life itself, his most priceless possession. He has freedom to think, to explore, to discover, and to act. We encourage men to search for truth, to be unafraid of new ideas which are and always have been steppingstones to progress.

According to the holy scriptures, our earth life was not accidental, it was not only planned and purposeful, but it was voluntary. When the Lord asked Job where he was when the founda-

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tions of the earth were laid, he clearly indicated a pre-existent state of man, and asserted that all the sons of God shouted for joy, doubtless at the prospect of earth life.

When men speak of ultimate and satisfying values, their concepts must involve the relationship of the individual to others, to the universe, and to God. Men must not be approached as animals for they are intelligent images of a Divine Father. He has said, "... the worth of souls is great in the sight of God." (D&C 18:10.)

Man, then, is a child of God, created in his image. He is destined to be free, and, though subject to death, his spirit will continue to live, will again become united with his body, and he will become a living, immortal soul. "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (*Ibid.*, 130:18.)

While we have complete freedom to heed or disregard the promptings of the spirit or the teachings of the prophets, let us always remember that we must abide the consequences of our choice.

"For each descent from fair truth's lofty way,

For each gross error which delays the soul,

By that soul's gloom and loneliness we pay,

And by the retarded journey to its goal."

While we may draw near to him through intellectual contemplation of his handiwork, it is more important that we seek spiritual communion, by which alone we may gain a testimony of him and of man's relationship to him. This thought prompts the prayer: "Help me, O God to hold a high opinion of myself."

This inspired doctrine of man's relationship to Deity involves communication between them, without which intelligent co-operation is impossible. Continued revelation from our Heavenly Father is a third unique doctrine of the restored Church. We humbly bear witness to the existence of a living, personal God, to man's sonship and heirship, and to continued revelation to the Church through constituted authority, for which we humbly thank God, in the name of Jesus Christ. Amen.

## President David O. McKay:

He to whom we have just listened is Elder Hugh B. Brown, a member of the Council of the Twelve.

The Tabernacle Choir will now favor us with, "Ring In the Christ That Is to Be," conducted by Richard P. Condie. The closing prayer will be offered by Elder Stephen L. Smith, president of the Malad Stake, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

The singing, as you know, for this afternoon has been furnished by the members of the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting and Frank W. Asper at the organ. We again express our deep appreciation to the members and officers of this world-famous organization. Their music has indeed been an inspiration to us.

We thank the members of the Church and friends who have so thoughtfully remembered us with these beautiful flowers.

The Deseret Sunday School Union Conference will convene in this building tonight at seven o'clock.

An agriculture meeting in connection with the Welfare Plan will be held Monday morning at 7:30 o'clock in the Assembly Hall. All General Authorities, all stake presidents and bishops, all regional and stake agricultural representatives, and all interested in agriculture, are invited to attend.

Perhaps not many who are here have noticed the attendance and service rendered by our ushers. They have been in service, early and late, in seating the great audiences and have done it quietly, courteously, successfully. We tender thanks to them.

We appreciate also the cooperation of city officials, city traffic officers, in handling increased traffic. We express appreciation of the attention given by the Fire Department and the Red Cross workers. In this old life we are dependent upon one another. Man could not exist unless he had the assistance of his fellow beings and when we add to that assistance the privilege of getting inspiration from our Creator, we have no cause for worry.



The Choir will now sing, "Ring In the Christ That Is to Be," and Elder Stephen L. Smith will offer the benediction.

The Tabernacle Choir presented the

number, "Ring In The Christ That Is To Be," following which the benediction was pronounced by Elder Stephen L. Smith, President of the Malad Stake.

Conference adjourned until 10:00 a.m., Monday, April 4.

## THIRD DAY MORNING MEETING

Monday, April 4. Conference reconvened this morning at 10:00 a.m., with President David O. McKay presiding and conducting the proceedings of the session.

The Mormon Choir of Southern California furnished the choral music for this session of the Conference, with Elder Frank W. Asper at the organ console.

### President David O. McKay:

As the sunshine gladdens the earth this morning, may the Holy Spirit, the spirit of true brotherhood, fill our souls with joy and peace as we assemble here this morning in the Third Session of the One Hundred Thirtieth Annual Conference of the Church. The Tabernacle this morning is filled to capacity.

We wish to announce that these services and all general sessions of the Conference are being broadcast in the Assembly Hall, and in Barratt Hall by television. This session is being broadcast also as a public service over television and radio stations throughout the West. The names of these stations were announced to the television and radio audiences at the beginning of this meeting. We thank the owners and managers of these various stations and express appreciation for this outstanding public service.

Assembled in the Choir seats are members of the Mormon Choir of Southern California, who will furnish music for both sessions this day. We welcome them, and express gratitude for their presence. We also extend a hearty welcome to this large audience in the Tabernacle, Assembly Hall, the audience and members and friends who are listening in by radio and television. We express appreciation for the presence

of mission presidents, stake presidencies, bishoprics, temple presidents, and other General officers of the Church; also to our state and city officials, and to our educational leaders who are sitting here before us.

The singing, as already announced, will be furnished by the Mormon Choir of Southern California, with Elder H. Frederick Davis conducting and Elder Frank W. Asper at the organ. We shall begin this session by the Mormon Choir of Southern California singing, "Almighty God of Our Fathers," conducted by H. Frederick Davis. The opening prayer will be offered by Elder Clement P. Hilton, president of the Young Stake.

Singing by the Choir, "Almighty God Of Our Fathers."

Elder Clement P. Hilton, President of the Young Stake, offered the opening prayer.

### President David O. McKay:

The invocation was offered by Brother Clement P. Hilton, president of the Young Stake. The Mormon Choir of Southern California will now sing, "I Need Thee Every Hour," conducted by Elder H. Frederick Davis. After the singing, President Henry D. Moyle will speak to us.

The Choir sang the hymn, "I Need Thee Every Hour."

### President David O. McKay:

President Henry D. Moyle of the First Presidency will be our first speaker. He will be followed by Bishop Thorpe B. Isaacson.

## PRESIDENT HENRY D. MOYLE

*Second Counselor in the First Presidency*

My beloved brethren and sisters, I know we were all thrilled at the beginning of this conference yesterday morning with the inspired remarks of President David O. McKay. Among other things he said: "Man holds dominion over earth, sea, and air, and now is intent upon conquering space." All that man has accomplished, and all further advancement in every realm of human activity made by man will aid in the accomplishment of God's ultimate purpose for us here in mortality—that is to say, the establishment of his Church and kingdom here upon this earth, preparatory to the advent of the second coming of the Savior of mankind.

There may be men who still continue to contend that there is a conflict between church and religion on one side, and science on the other, but little do they understand that all truths pertaining to science as well as to religion emanate from our Father in heaven. He has power over his truths. He can withhold them from men when there is a purpose in so doing, and likewise can inspire men to discover and recognize truths, and advocate them to their fellow men. And so, science and religion alike are entirely obligated to God, and so are we all. Neither science nor religion can successfully refute the second coming of Christ. The evidence is too complete, too convincing, too much a part of the great eternal plan of God, as much a part and as real as our mortal earth existence. We might as well deny the one as the other.

To me the astonishing fact is, that recently in England we were pointed out as peculiar because we believe "that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory." In spite of this tenth article of faith of ours, published to the world for now a hundred years, we are characterized as pagan and are said not to be Christians. How can anyone deny the second coming of Christ and be a Christian? And how can anyone know of his second coming and not be his follower?

Let me read what the Church of England's great expert on Mormonism re-

cently had to say: "Mormonism is essentially a pagan faith, and not Christian at all."

The *London Daily Sketch*, on February 1st, entitled an article published therein, written by Mr. Neville Randall, "Knock, Knock—It's Those Mormons." In part, this article said:

"On a thousand doors in Britain during the week-end came a knock. . . . This week it may be your turn to open your door to a quiet, soft-spoken American. To hear him say the words: 'Will you become a Mormon?' If you let him he will try to persuade you:

"To give up smoking and drinking—even tea and coffee.

"To give a tenth of your income to the Mormon Church.

"To accept a religion with no prayer book and no paid clergy.

"To put off baptizing your children until they are eight.

"Last year 1,404 Britons were converted," says the article. "In Britain now 220 American Mormon missionaries, most of them young men in their early twenties, are at work. They call at 2,000,000 homes a year. In December they baptized 237, more than in any month for a hundred years. What harm—or good—can the Mormons do to you if you let them convince you? This is what they told me:

"You would believe that Christ will come to earth again. More than a million Mormons . . . believe every word of this. About a third of the male Mormons, and quite a few women, believe it sincerely enough to give up two years of their lives, usually when they are at college, to serve on a mission. They are unpaid—expenses come from their own or their families' savings. The Mormons are determined to give you a chance to judge for yourself. Listen for the knock."

We are grateful to the newspaper for giving to the people of England that challenge—indeed, that invitation, to listen not alone to the knock, but also inferentially to that which they are told by our elders.

In the English Church, as in many others, the Lord's Prayer is an essential

part of their religious service and is repeated by the congregation. They therefore pray: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. . . ." (Matt. 6:9-10.) Thus unwittingly do they pray for that which they evidently do not believe will occur.

The clergyman was right when he warned his neighbors that our elders would teach them of the second coming of Christ. We will teach them from their own translation of the Bible that the white robed angels spoke to the apostles of old as the resurrected Christ ascended from their midst on Mount Olivet.

"... Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

We know he will come, even as he ascended, a material being, a living Personage, separate and apart from the Father, with an immortalized body of flesh and bones. This is our work—to prepare for the second coming of Christ. This is the Dispensation of the Fulness of Times, spoken of by Paul, the Apostle. We have in our hands, with which to work, all that has gone before in all generations of man. We deny final consummation of his mission here upon the earth if we deny his second coming. Thus only can the revealed gospel of Jesus Christ be presented in its fulness—by teaching the world of the second coming of Christ.

In our own Doctrine and Covenants we read: "Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth." (D&C 27:13.) This is part of the second coming.

And again: "... for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things

which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times." (*Ibid.*, 128:18.)

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

"For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand." (*Ibid.*, 29:10-11.)

These are but a sample of numerous declarations found in modern scripture predicting the coming of Christ once again to complete his mission in glory here on the earth. We can readily turn to that which was recorded by the apostles of old and give to you the testimonies of Matthew, Mark, Luke, and John, and again repeated in more modern revelation as in the Book of Mormon in Third Nephi, of which President Clark spoke yesterday.

The words of Jesus Christ recorded by Matthew: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.)

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (*Ibid.*, 24:14, 27, 30, 31.)

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (*Ibid.*, 25:31.)

Matthew doesn't leave any doubt about this second advent, and the words

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of the Christ as recorded by Mark goes on to say:

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

"And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

"And then shall they see the Son of man coming in the clouds with great power and glory.

"And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." (Mark 13:24-27.)

And I can assure you he will not find his elect upon all of those roads of which President Clark spoke yesterday, supposed to lead to heaven, but it will be in that straight and narrow path of which the Savior himself spoke, in which the obedient will be found and which constitutes the only way by which we can constitute ourselves his elect and be called up and chosen to rule and reign with the Savior of mankind here upon the earth for a thousand years.

In the gospel according to Luke is written: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed." (Luke 9:26.)

And John, in the Revelation, says: "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." (Rev. 20:2, 4-5.)

And then in Third Nephi we read: "And he did expound all things, even

from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away." (3 Nephi 26:3.)

We assert and testify today, not only to the English, but also to all the world, that Christ will return to the earth in power and in glory, and usher in an era of peace, an era during which all shall be committed, transpire, and be accomplished that yet remains to be done before our Savior, Jesus Christ, can report his mission completed here upon this earth to his Father in heaven, having subdued and brought under his feet all things.

This was revealed over thirty centuries ago to Enoch of old, for we read in the book of Moses, Pearl of Great Price: "And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years." (Moses 7:65.)

Now, our preaching the gospel is itself essential prior to the second coming of Christ. Matthew wrote: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.)

So after the falling away spoken of by Matthew, a restoration of the gospel had to come, otherwise the words of Matthew would be inconsistent and their fulfillment impossible.

And then we have that wonderful prophecy in Revelation: To John the restoration of the gospel was foretold "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:6-7.)

Then referring back to our own Doctrine and Covenants, how grateful I am to the Lord for his revealed word as contained in this great volume of scripture:

"And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off. . . .

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (D&C 45:44, 59.)

Joseph Smith once said: "When I contemplate the rapidity with which the great and glorious day of the coming of the Son of Man advances, when He shall come to receive His Saints unto Himself, where they shall dwell in His presence, and be crowned with glory and immortality: when I consider that soon the heavens are to be shaken, and the earth tremble and reel to and fro; and that the heavens are to be unfolded as a scroll when it is rolled up; and that every mountain and island are to flee away, I cry out in my heart, What manner of persons ought we to be in all holy conversation and godliness!"

(*Teachings of the Prophet Joseph Smith*, 29.)

The Lord grant that we may fulfil this great calling which is ours, and be the persons that we ought to be to lay the foundation for his second coming, for he lives—he lives for us, to hear and answer our prayers, and his coming is approaching closer and closer; and although no man knoweth the hour, it behooves us to watch, and so our mission to the world is to watch and be prepared.

May this be our happy lot I humbly pray in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

He to whom we have just listened is President Henry D. Moyle of the First Presidency of the Church. Bishop Thorpe B. Isaacson will be our next speaker. He will be followed by Elder Levi Edgar Young.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

President McKay, President Clark, President Moyle, my dear brothers and sisters:

The beautiful song just rendered by this wonderful choir entitled, "I Need Thee Every Hour," has struck a very responsive chord in my heart. I do need "thee" every hour, and I need "thee" this hour. I stand before you this morning very humble, fasting and prayerful, praying that God will sustain me in this responsibility.

It was thirteen years ago at the April conference when I had my first assignment to speak in general conference, and every assignment since then has nearly overwhelmed me. I pray constantly that I may have your sympathy, your patience, your understanding, and above all, an interest in your faith and prayers.

Sometime ago as I was reading something about Church history that this April conference is the golden anniversary for President Joseph Fielding Smith—that is, at the April conference fifty

years ago—half a century—President Joseph Fielding Smith was first sustained a member of the Quorum of the Twelve Apostles. Then as I looked a little further, I found that it was fifty-four years ago at the April conference when President David O. McKay was sustained a member of the Council of the Twelve Apostles—fifty-four golden years—golden years for President Smith and President McKay, but golden years also for the Church.

I am sure we were all deeply impressed this morning by the stirring address of President Henry D. Moyle. Saturday night the priesthood assembled received some counsel and challenges that I think we can live up to. His optimism and his vigor in this assignment of directing the great Church missionary system throughout the world is an example for all of us to behold. He undertakes this assignment with great enthusiasm which I am confident is an inspiration to all of us. I am sure he is a great blessing and comfort to President McKay and President Clark, and therefore, a great

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blessing and comfort to the entire Church.

As I listened to the opening address of President McKay Sunday morning, I was impressed by this quotation from the Doctrine and Covenants, 102:9: "The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged in his administration by the voice of the church."

In Numbers 12:6, we read, "And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream."

In Amos 3:7, we are told that, "Surely the Lord God doth know nothing, but he revealeth his secret unto his servants the prophets."

Truly, the Lord does reveal himself constantly to the prophet, the President of the Church. President David O. McKay is a beloved prophet of God, a seer, and a revelator to this people, loved not alone by the people of the Church, but by many in the world who are not members of the Church.

I would like to say a few words on a subject that must be giving all of us considerable worry and concern, changing values—changing times.

I preface my remarks with this quotation from the Prophet Mormon 9:9 in the Book of Mormon: "For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?"

When we consider this, we must realize that, since God himself is immutable, so are the things that are a sure foundation for us to build upon. We must intelligently and continuously appraise the events that take place in the world today. It would be well if we could enjoy and accept the simple and eternal truths. We must do our best to appreciate values that do not change with every passing season. If values have changed, it is because we have changed them or because we have changed our attitudes toward them.

It is reported that a philosopher from a foreign country once desired and sought to learn what had made America great. He reviewed our rivers, our irrigation, our commerce, but it was not there; he examined the fertile fields and

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boundless prairies, but it was not there; he viewed our rich mines, our industry, and it was not there. Not until he traveled from one place to another through our country, saw the churches of America, and heard her pulpits ablaze with righteousness, did he come face to face with the secret of her genius and power.

"America is great because she is good, and if America ever ceases to be good—America will cease to be great."

Recently a prominent man made some very serious remarks regarding the softness and decay which is eating into the moral fiber of the American people. He stated that "unless we as a nation develop a greater responsibility and make some right decisions instead of doing what is expedient, we are in trouble, serious trouble."

He emphasized our problem is not economic, it is not military, it is not political, but it is spiritual. There probably is too much talk about rights and not enough talk about responsibility. Individual responsibility both for the young and the old seems apparent and badly needed today. We have no right passing individual responsibilities on to others.

Reference has been made to scandals, cheating, fake advertising, and misrepresentation from radio and television. Chiseling, deceit, falsifying, gossiping, and talebearing are not frowned upon today as they once were.

"The truth, the whole truth, and nothing but the truth": Those are the familiar words of the legal oath used in the English-speaking world. The whole truth seems to be the heart of the matter. Answering questions in truth and nothing but the truth is one thing, but volunteering the whole truth when it has not been asked for is something else.

Sometimes our thinking and our actions drift into unfortunate channels, stunting our mental growth and neglecting to discover our own strength. It is with us as with the soils of the earth where sometimes there is a vein of gold of which the owner is not aware. If one wishes to enjoy the luxury of spiritual growth, social prestige, financial security, happiness, or peace of mind, begin prospecting today for that vein of gold within you.

What has happened to integrity? Has

it been exiled with other great and good principles? The television pitfalls and constant unfair advertising are only a sample of the trend of the times. Perhaps this is the first time in modern history that misrepresentation has been bought and paid for and delivered into millions of our homes with scheduled regularity. Dishonesty is sometimes glossed over, and that which we have come to look upon with admiration has turned out to be deceitful.

Dr. Richard H. Walters of Toronto University suggests that in North America perhaps we have an "unexpressed code of behavior." Sometimes society verbalizes one code but lives by another. When we have a conflict of standards, many times the lower standards take over.

A survey among college students by Marvin L. Hendricks of Indiana Central College indicated that fifty-seven percent had at one time or another cheated in examinations. It was not so much the moral badness of these findings as it was the general acceptance of a new standard in which cheating was more or less acceptable. Students are part of a system in which the attainment of knowledge has become secondary to the completion of prescribed courses. Only thirteen percent of the students felt cheating was wrong and less than twenty percent felt any deep resentment against cheaters.

I could not help wondering what would happen or how we as individuals would feel knowing that we were to be operated on for a serious illness by a doctor who might have cheated his way through medical school.

These facts emphasize strongly that there is a great deal lacking in modern character. How can we as adults expect to mold character in our children if we are guilty of these indiscretions. Perhaps we should spend more time teaching honesty. It has not changed. It never will change. This is a basic human value that should be taught with emphasis.

Each of us will need to strengthen his own home life and his family ties if he is to combat these changing standards in human behavior.

King Hussein of Jordan is reported to have said: "I feel I have a responsibility, and there are two things that are

very important to me in life. First, one is to be able to live with myself. Second, the other is the belief that if I do right, if I try my best, God will always be with me."

In a revelation to the Prophet Joseph Smith, the Lord emphasized these truths:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

Have times changed? Yes! But who changed them? It may be well for us to try sorting out the parts that need changing and putting them back in their proper light and place. Let us return to the old principles—love of God and love of fellow men. Love, like all eternal principles, is infinite.

Recently, one prominent speaker warned that constant scandals are "only a symptom of a disease that is eating into the vitals of American morality."

We are constantly confronted with tricks, gimmicks, superficial slogans, and falsehoods. It may be the result of too much commercialism and the incorrect estimation of values.

A recent survey by one of our prominent statisticians asked the public this question: "How do you feel about television commercials—do you think they use untruthful arguments, or not?"

Sixty-seven percent of those contacted stated they felt that untruthful methods and arguments were used. Some said that as a result of these situations, crime in the United States has increased five times faster than our population in the last few years. "The scales of justice are getting out of balance."

"The image of advertising must be greatly improved if the American people are to have faith in it," said Richard E. Ryan, president of the Advertising Association of the West. He further stated that fewer than half believed fifty percent or more of what they saw. "Ninety percent said they did not generally believe cigarette advertising," and advertising of other items got the same answer. Yet, he stated that some business concerns "shrug the problem off on the basis of 'What's the difference.'"

So the question arises, "Are the Amer-

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ican people getting soft physically, morally, and spiritually?"

Have values changed? No! "People have changed." Perhaps we as parents and teachers should look to ourselves for the change in values of today's living. Are we good examples?

President J. Reuben Clark, Jr., once stated so appropriately: "... After all, all the things that we are asked to refrain from are things which lower our standards of joy, lower our standards of life, lower our respect for humanity and humanity's respect for us, and leave us debtors to the whole list of Christian virtues."

Times have changed only because people have changed them. But eternal values have not changed. Ethics and honesty and morality have not changed. It may be that the attitudes of the people have changed toward those standards, but these values remain unchangeable.

It is gratifying and encouraging, however, to know that there are still many people who place a great value on ethics and honesty; for instance, one prominent television star recently refused to act as if he were smoking a certain brand of cigarets as an advertisement because he did not smoke. He sincerely felt it would be dishonest to lead the public to believe that he was smoking when he did not smoke.

He further refused to read commercial copy which indicated that he used a certain product if he did not use it. That is true honesty and ethics.

It is important how we feel in our own heart, and we should all try to be

free from hard feelings, faultfinding, and backbiting. If we have been hurt or offended, it might be well if we would try to forget it. One good writer states, "In the very depth of your soul dig a small grave, and there, in the eternal silence bury the wrongs which you may think you have suffered. Your heart will feel as if a load had fallen from it and a divine peace came to abide with you."

If things have gone wrong, let neither of us point an accusing finger against the other. The one who is to blame is not at all important. Only how can we set the situation right—that is all that matters, so that we can go on living happily as long as God shall give us life.

I bear you my testimony that I know that God is our Father; that he lives; that he hears our prayers; that Jesus Christ is his Son, our beloved Savior and Redeemer. May we live so the Lord can speak to us if he chooses to. We might ask ourselves: What is our relation with our Holy Father? Could he speak to us and could we hear him?

May God bless us that we may draw nearer to him each day of our lives, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Bishop Thorpe B. Isaacson, a member of the Presiding Bishopric of the Church, has just spoken to us. We shall now hear from Elder Levi Edgar Young of the First Council of Seventy.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

President McKay, President Clark, and President Moyle, my brethren and sisters:

We are here this beautiful day to worship God our Father and Jesus Christ our Redeemer. I know that everyone has this feeling and will listen to the words of his servants with joy and thanksgiving. There are so many phases of history that we love to study and think about. During the past year, I have studied the life of Christopher Columbus. Historians tell us that

Columbus felt that beyond the western sea, land could be found. In the historical writings of the Italian scholar Padre Clementis he *conserved* a form of prayer said to have been used by Columbus on Friday morning, October 12, as he stepped on the land of the New World.

Columbus declared in one of his letters to the king and queen of Spain that he was the "agent in the hand of God to go forth upon the mighty deep." According to Washington Irving, Colum-



bus, when he set foot on the island of San Salvador, uttered the following prayer, which has been translated from the Latin:

"O God, our Father, eternal and omnipotent, creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world."

Plymouth Rock has long since become the emblem of American freedom, that freedom born of a proper respect for the rights of all men and the recognition of the permanency of religion. The Pilgrim Fathers were men of deep faith in the Providence of God. Their coming to America over the uncharted deep was an event ordered of God for the ultimate bringing in of his kingdom upon the earth. Many centuries before the birth of the Savior, the Prophet Nephi wrote these words as he looked into the future:

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

"And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"And it came to pass that I Nephi beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord." (1 Nephi 13:10, 12-13, 16.)

It was by divine guidance that the Pilgrim Fathers came to America and planted here the institutions of civilization. By the Mayflower Compact they established a republic, the highest form of political institution known to man. Such a republic was unknown up to their time, and this was the only land where a nation of this kind was possible. This continent had been unknown until the right men, rightly trained, could build their homes in the wilderness and hold the ground for a purpose larger

than they knew. These Christians had in mind a new city of God in the wilderness, and they made the fish the emblem of their commonwealth, which has from old been the symbol of Christian humility.

Pastor John Robinson was one of the most prominent of the Pilgrim Fathers, yet he never set foot upon American soil. The little group that left Leyden, Holland, in 1620, received his blessing, and, in his parting words to them, he said:

"Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows: but whether the Lord hath appointed that or not, I charge you before God and his blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, *I am very confident, that the Lord has more truth yet to break forth out of his holy word.* For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of the reformation."

That is why we are thankful that we have been blessed with a knowledge that the gospel was restored through the Prophet Joseph Smith, and that is our testimony. The reason why I am speaking of it as I do, is because there are a number of people in this congregation who are not members of the Church.

Thousands of people have accepted the gospel, and we believe in the purity of the teachings of the gospel of Jesus Christ as nobody else. It is a wonderful thing.

When the time came for the Saints to move westward, they came headed by a prophet of God. They settled in this valley. It was a valley of sagebrush, very dry in the summertime, cold in winter. They came in the year 1847, and from then on, all the time, there were companies of Latter-day Saints on the plains, coming to Utah, coming in small numbers and then in larger groups, until the territory was settled,

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and Utah as a state was founded. A wonderful thought was expressed by President Brigham Young in the First General Epistle to the people at the close of 1847. It indicated the great love and respect that he and the Latter-day Saints had for all people.

"Come, then, ye Saints; come, then, ye honorable men of the earth; come, then, ye wise, ye learned, ye rich, ye noble, according to the riches, and wisdom, and knowledge of the great Jehovah; from all nations, and kindreds, and kingdoms, and tongues, and people, and dialects on the face of the whole earth, and join the standard of Emmanuel, and help us to build up the Kingdom of God, and establish the principles of truth, life, and salvation, and you shall receive your reward among the sanctified, when the Lord Jesus Christ cometh to make up his jewels; and no power on earth or in hell can prevail against you.

"The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or 'Mormon,' or a Campbellite, or a Catholic, or Episcopalian, or Mohametan, or even pagan, or any thing else, if he will bow the knee and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone; but if he shall deny the Jesus, if he shall curse God, if he shall indulge in debauchery and drunkenness, and crime; if he shall lie, and swear, and steal; if he shall take the name of the Great God in vain, and commit all manner of abominations, he shall have no place in our midst, for we have long sought to find a people that will work righteousness, that will distribute justice equally, that will acknowledge God in all their ways, that will regard those sacred laws and

ordinances which are recorded in that sacred book called the Bible, which we verily believe, and which we proclaim to the ends of the earth."

In conclusion, I have a word or two concerning one of my devoted friends.

The head of the Catholic Church in Utah, Bishop Duane G. Hunt, passed away the other day. He was one of the finest men, and it is only within a year when Bishop Hunt said to a visitor, "One thing I do know. The Mormon Church has been gracious and kind to every soul that lives. The people have gone forth giving and bearing their testimony that God lives and has restored the gospel."

May we all come to the faith that has been this morning told us by the speakers and will be told us by the speakers today and Wednesday. Let us grow because in that growth is our salvation, our joy of living, and we certainly find what life means.

God bless us all through the holy purposes, the priesthood of God, I ask in his name. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Levi Edgar Young, Senior President of the First Council of the Seventy.

The Choir and Congregation will now join in singing, "Now Let Us Rejoice In The Day of Salvation." Elder William H. Gould, Assistant Director of the Mormon Choir of Southern California, will lead us. Elder Eldred G. Smith will follow the singing.

The Choir and congregation united in singing the hymn, "Now Let Us Rejoice In The Day of Salvation."

### President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, will now speak to us. He will be followed by Elder Sterling W. Sill.

## ELDER ELDRED G. SMITH

### *Patriarch to the Church*

I am very grateful for the many blessings that have been mine. I am thankful for the prayer that was offered at the beginning of this session and pray that I shall receive my part of its fulfillment, that the Lord will guide me in what I say.

I have been very grateful for the heritage that I have, for the blessings and the experiences that have been given to me through my childhood and my youth, in fulfilling the various offices in the priesthood from deacon, teacher, priest, elder, seventy, high priest, and bishop, and the privilege of filling a mission and the other offices that I have held, which have been for my training and preparation. And now, as Patriarch to the Church, I am indeed grateful for the privilege of fulfilling this position and pray the Lord shall ever help me so to do.

We as a people are greatly blessed in many ways, too many to be enumerated, and among these blessings we have the privilege of having patriarchs pronounce blessings upon us. People ask often, what I do in the Church, or, what does a patriarch do. The Lord says that evangelists are patriarchs. The name "patriarch" divided into two syllables, explains itself. "Patri" means "father," and "arch" means "chief," so "patriarch" is a "chief father."

We have two types of fathers in the Church—those who are natural fathers, or the head of their households, and we have those who are fathers as an ordained position in the priesthood. So an ordained father, or an ordained patriarch, is a priesthood office, which gives him the right to perform such things as patriarchal blessings in blessing the members of the Church.

Every holder of the priesthood who is head of a family, has the right to bless members of his own family. However, it is not priesthood order for him to declare the blessings of the lineage of Israel. This is the specific responsibility of an ordained patriarch. For that reason, among others, we go to ordained patriarchs to receive those blessings.

We have in the Church approximately four hundred such patriarchs, ordained

to give patriarchal blessings. We have a representative group of them here with us today. These men are noble and humble, worthy men, especially ordained priesthood officers, whom the Lord has placed in his Church to serve you in giving you patriarchal blessings.

It is most desirable that they do not come to you to give you a blessing and announce that they have a blessing for you. It is more desirable that you go to them. They make themselves available. There is at least one patriarch in each stake of Zion, so that all the membership of the Church has the opportunity of receiving such blessings. Those who live in the mission field, where there are no ordained patriarchs, have the privilege of coming to the stakes and receiving blessings from stake patriarchs, or they may come to my office. And that is the primary work that I do—give blessings to those from the mission field who come to me.

Many people have asked why we do not have patriarchs in the mission field. I guess the only good reason is the same reason we do not have bishops. Bishops and patriarchs are officers of a stake organization and as there are enough members in an area to organize a stake, then they are entitled to a stake organization. As that organization grows sufficiently, there is usually a patriarch ordained in that stake.

Then the question comes, what is a patriarchal blessing? It is different from any other blessing one might receive. The first requirement and that which makes it primarily different from other blessings, is that the ordained patriarch has the right to declare the blessings of Israel, or the line of Israel through which the blessings shall come. The blessings of Israel are leadership blessings, and leadership blessings are the blessings of the priesthood. This is the main difference between patriarchal blessings and blessings given by others.

I have had many faith-promoting experiences in declaring lineage. The majority of the people who come to me for blessings are people whom I do not know. I know nothing about their genealogy or their family background. How-

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ever, a patriarchal blessing, in declaring lineage, does not always need to declare genealogy—it is not a short cut to genealogy. It is the blessings that are declared. Genealogy and genetics may have the effect in assisting their patriarchs, but we are mixtures. Many of us are mixtures of several tribes of Israel, and so it is the right of the patriarch to declare that line through which the the blessings shall come.

Elder John A. Widtsoe has stated the following:

"These blessings are possibilities predicated upon faithful devotion to the cause of truth. They must be earned, otherwise they are but empty words. Indeed they rise to their highest value when used as ideals, specific possibilities toward which we may strive throughout life. To look upon a patriarch as a fortuneteller is an offense to the priesthood. The patriarch only indicates the gifts the Lord would give us, if we labor for them. He helps us by pointing out the divine goal which we may enjoy if we pay the price." (The Improvement Era 45:33.)

I am glad Brother Widtsoe mentioned the fact that patriarchs are not fortunetellers because that is the farthest thing from the truth—patriarchal blessings are not fortunetelling.

If you can discover the keynote in your blessing, it will be an index to point the way of life for you, or the path that you should go to serve God. These blessings are an eternal anchor for our soul with the Lord. They are just as eternal and binding upon us, through our faithfulness, as were the blessings given by Adam, Abraham, Jacob, or any other patriarch of past times. Because of their eternal nature the Lord has required that they be recorded so that we have a record of them in the archives of the Church, and each individual is given a copy of his blessing so that he might have it available for himself. We encourage and recommend that members of the Church receive only one patriarchal blessing, which blessing is recorded as an eternal record.

Now, if we are going to receive only one blessing, then it is important that we get that blessing at a proper time in our life. The question often comes to

me, at what age should my children receive their patriarchal blessings? I discourage anyone under twelve years of age. If I were a stake patriarch and giving blessings to people in my community, I think I would raise that age. I think the best age is between fifteen and twenty-five. However, every baptized member of the Church is entitled to receive a patriarchal blessing. He should be old enough to understand the meaning and purpose and value of a patriarchal blessing to the extent that he has a personal desire to receive such a blessing, and not because a group is getting blessings, or because friends or neighbors are getting blessings, or because an adult or parent has the desire that the child should receive a blessing.

Do not wait until you are troubled and then go to the Lord through his holy servants. The Lord does not intend to solve our problems for us. He gives us special problems for our good, to teach us to make decisions, because through making those decisions and through those trials we have the privilege of growing, and the Lord does not intend to take that privilege from us.

I am grateful for the many blessings of the Lord that have been given to me and pray that the membership of this Church will avail themselves of the opportunities which are theirs to receive patriarchal blessings. I am thankful for the testimony of the divinity of the gospel which has been given to me, that I know that God lives, that he is truly our Father in heaven. I am grateful for the knowledge I have that Jesus is the Christ, the son of the Living God, and that Joseph Smith is truly a prophet of God, and through him, this gospel of Jesus Christ has been restored on the earth in these the last days, in the fullness of times, never to be taken from the earth again.

I pray the Lord's blessings upon the leadership of the Church, for I know that our present leader, President David O. McKay, is just as much a prophet of God as any previous leader we have ever had. I pray the Lord's blessings upon all the leaders that they may have strength and health to continue to serve the Lord with us as long as he will permit them to be here.

I pray for these blessings on the lead-

ers of the Church and the membership of this Church, thanking him for the blessings which have been given to me, and the testimony which I have, and I do it in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. Elder Sterling W. Sill, Assistant to the Twelve, will now address us.

## ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

In the year 428 B.C. a play was being presented in the ancient city of Athens entitled *Hippolytus*. This was a Greek tragedy written by Euripides. It was centered around Theseus, the old king of Athens and his son Hippolytus. Theseus had received from his father, Poseidon, the Greek god of the sea, three gifts in the form of three curses. These curses not only had the power of temporal destruction, but they would also continue throughout eternity to punish anyone against whom they were invoked.

The first of these curses was directed by Theseus against his own son, Hippolytus. Hippolytus had done no wrong but Theseus had been deceived and did not discover his error until Hippolytus was on his deathbed. And while Theseus had the power to invoke the curse he did not have the power to set it aside once it was in operation. And so as the father sat by the bedside of his dying son he said through his tears, "I weep for your good heart, your true and upright mind. The gods have cheated me of my good sense." And as Hippolytus lay their contemplating eternity, he said to his father, "'Twas a bitter gift your sire gave." And then just before he died he pointed out that he could already see the gates of hell beyond which he would suffer his own father's curse throughout eternity.

If we had been witnessing this tragic play in ancient Athens, we would probably have joined our tears with the others not only in feeling sorry for Hippolytus, the victim of this dread curse, but also more especially for his father who had set it in motion. But Theseus was not the first to possess this power to curse, nor is he the only one who has turned it against his own son.

Ten centuries before Theseus was born, God gave ancient Israel their law

from the top of Mt. Sinai, and out of the lightnings and thunders of that holy mountain came the divine warning that "... the sins of the fathers shall be visited upon the children." (See Exodus 20:5.) The most effective way to set a curse in operation against one's own son is to develop the cause of the curse in his own life. And then as our children play with us this interesting game of "Follow the Leader," it will not be long before the curse will begin to appear in their lives—that is, the power to lead, possessed by every parent, is also the power to mislead. The power to mislead is the power to destroy; it is the power to cause eternal suffering.

It is a little bit startling to realize that this father and son tragedy is being enacted in real life in many of our own homes. Let me give you a more up-to-date Theseus and Hippolytus story.

A friend of mine recently called me on the telephone and told me that his young son had the habit of coming home from Sunday School each week and discussing his Sunday School lesson with his father. Sometimes the father was unable to handle the situation adequately, and it became necessary for him to get outside help. And on this particular occasion he asked me if I would help him with the right information. We discussed the idea at some length and noted the scriptural references that were applicable.

But I suggested to my friend that he could not solve this problem with just one answer. It would be impossible to keep his son content for very long with the answers that the father got from someone else. The son would want the father to know the answers for himself. Before the son was very much older he would also discover that his father did not go to Sunday School, and he would want to know why. At Sunday School

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they would teach the son that some of the things that the father was doing were contrary to the commandments of God. Then this fine young son would be forced to make some decisions of his own. Should he follow his father or should he follow the Church? The father is the one who provides him with his food and his clothing and his love. He is the one who takes him on picnics and provides for his general welfare. It would be pretty difficult for the Church to win against that kind of competition. And it is pretty difficult to get the curse stopped once it is set in motion. If this splendid young son could see the end of his life from its beginning, he might say to his father as did Hippolytus, that he could already see the gates of hell beyond which he would suffer eternally for his father's bad example. This situation furnishes us with a little different setting for the statement of Jesus that "... a man's foes shall be they of his own household." (Matt. 10:36.)

We are greatly disturbed whenever evil is brought upon one person by someone else; for example we were upset when Russia closed her church doors by governmental decree. Russian leaders are presently trying to terminate any personal relationship which otherwise might exist between God and the people of Russia. But what Russia has done officially, many of us are doing individually. That is, what good does it do if our churches are open if we are not in them? Or, how much better off are we than the Russians if we do not manifest our faith by our works.

The chief representative of the great communist state which is disputing our way of life was recently invited to be our guest in this country. And as he went about among us, he talked of "burying" us and our way of life. He talked about competing with us in the manufacture of guided missiles, intercontinental rockets, and other instruments of destruction. He said nothing about competing with us in freedom or human dignity. He said nothing about competing with us in the individual welfare of people. And I thought what a stimulating thing it would be if the great nations were vigorously competing with one another for leadership in faith

in God and the individual righteousness of people.

In 1958 *The U.S. News & World Report* carried an interesting headline: "What 22 Years of U.S.-Soviet Talks Have Produced." The article pointed out that during this period 3400 meetings had been held between high diplomatic representatives of the United States and the Soviet Union. During this time they had made fifty-two major agreements, fifty of which had already been broken by the Russians.

Fortunately for us our eternal exaltation does not depend upon whether Russia keeps or breaks her international agreements. But we might ask ourselves if our upsurge in juvenile crime and delinquency is a satisfactory result of what twenty-two years of dealing with our own children and with God have produced. During the past twenty-two years we have also attended many meetings. We have made many major agreements with each other and with God. Some of these agreements have been made at the waters of baptism; others have been made as we have received and been advanced in the priesthood. We have made some important agreements at the marriage altar. And each week we meet before the Sacrament table and witness unto our Heavenly Father that we will always keep his commandments. Wouldn't it be interesting if some impartial statistician could determine how many of these important agreements we have made and how our personal performance percentage compared with the Russians?

We should remember that any disobedience to God or any other offenses that we pick up in our own lives are soon transmitted to others, particularly our children. That is, the power of example is the greatest power in the world. That is the way we learn to walk. That is the way we learn to talk. That is why we speak with the accent we do. That is how we learn to dress ourselves. That is why we have our hair cut and our clothing tailored the way we do.

I suppose that if I had seen you eat your breakfast this morning I would have discovered that most of you ate with a fork in your right hand. But I discovered the other day that in certain parts of Canada the people eat with the

fork in their left hand. I suppose the reason is that they have seen somebody else do it that way. Probably if we had been born in China we may not have eaten with a fork at all.

The other day I attended a meeting during which someone on the platform yawned. Then I watched that yawn go all over the audience. The people who were yawning in the audience were not even aware of why they were yawning. Unconsciously they were following the example of someone else. That is also the way we get many of our manners, our morals, and our attitudes.

Thomas Carlyle said, "We reform others when we walk uprightly." And it is just as true that we destroy others when we walk unrighteously. Even Jesus said, "The son can do nothing of himself but what he seeth the Father do." (John 5:19.) Our children will also do what they see us do. They may not follow our advice, but they will follow us.

One of the important functions in the life of Jesus was to serve as a pattern for us. He gave us the greatest of all the success formulas when he said simply, "Come follow me." And every life must eventually be judged by how well we follow that one instruction. We also reach our highest rank while serving as an example for others, particularly our children. It has been said that the first question that God will ask every parent is, "Where are your children?" Our responsibility is not just to be mothers and fathers of bodies. We are also appointed to be mothers and fathers of blessings.

When Alexander the Great was twelve years old his father, Philip, arranged to have Aristotle, the great Macedonian orator and philosopher, become his companion and tutor. Later Alexander said that Aristotle was his father. What he meant was that while he had received his body from Philip, Aristotle was the father of his mind. If you would like to take back to your work one of the most challenging thoughts that I know anything about, that is it. That is, physical paternity by itself is an ordinary office, that is something that is participated in by all of creation from the top to the bottom. But what about mental paternity and spiritual paternity? Who are the fathers of our ideals, and what

kind of fathers do we have for our children's spirituality?

Some of those being taught by Jesus kept saying, "We have Abraham as our father." Jesus said to them, "God is able of these stones to raise up children unto Abraham." (Matt. 3:9.) Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do." (John 8:44.) We ought to exercise the greatest care about our own spiritual paternity.

Fortunately the lesson from Sinai did not end with the decree that "... the sins of the fathers shall be visited upon the children." (Ex. 20:5.) It is also true that the virtues of the fathers are visited upon the children. Theseus received from his father, Poseidon, three great curses. You have received from your Father in heaven some great blessings which you may direct as you choose.

Nancy Hanks directed one of her blessings toward her son Abraham Lincoln. And later in his life he said, "All that I am or ever hope to be I owe to my angel mother." Jesus conferred one of his blessings upon Simon Peter and raised the life of this humble fisherman to one of great spiritual power.

We may confer as many blessings as we like, on whomever we like, by the inspiration of our own lives. We speak a great deal in the Church about our right to receive inspiration from God, and that is a tremendous blessing. But the thing we don't always understand is our right to give inspiration. Yet if there should be subtracted from each of us the good that we have received from someone else, there might not be very much of any of us left.

Some time ago I listened to a great Sunday School teacher recount the thrilling story of creation. "So God created man in his own image." (Gen. 1:27.) And as I listened to this story unfold, I closed my eyes and wished that I could have been there to have seen this great event take place. Then I remembered something that I have tried not to forget, and that is that the creation of man is not something that was finished and done with in the Garden of Eden 6,000 years ago. The creation of man is still going on, and we are the creators; that is, we are creating the faith and the enthusiasm and the attitudes which will

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determine what men and women will be throughout all of eternity.

As parents we have helped to create bodies, but that is not the end of our responsibility. We must also create individual righteousness. Dr. Alan Stockdale has called our attention to an interesting challenge by saying, "God left a world unfinished for man to work his skill upon. He left the electricity still in the cloud, the oil still in the earth. He left the rivers unbridged and the forests unfelled and the cities unbuilt. God gave to man the challenge of raw materials, not the ease of finished things. He left the problems unsolved and the pictures unpainted and the music unsung that man might know the joys and glories of creation. God created the quarries, but he carves the statues only by the hand of man."

God has also left the world of men unfinished. He has left the character unformed, the lessons unlearned, the testimonies unacquired, and the determination undeveloped. Then as a means of our accomplishment he has given us this basic, fundamental universal law which says, "We reap as we sow." But that is only a part of the fact. Mostly we reap as others have sown for us. We reap as our parents have sown. We reap as our teachers have sown. And one of the most thrilling ideas in the world is that our children will reap as we sow. This is a part of the divine law "that the virtues of the fathers shall be visited upon the children."

Each of us has been given a set of the most wonderful blessings, which we may confer upon whomever we choose. May God help us to use this great eternal

power effectively which he has placed in our hands, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, has just concluded speaking.

The Mormon Choir of Southern California, at the conclusion of this meeting, will favor us with "Glorious Everlasting," conducted by Elder H. Frederick Davis. The closing prayer will be offered by Elder Dale T. Browning, president of the Weber Stake.

We are very pleased to note the presence of others besides those whom we mentioned this morning, presidencies of stakes, presidents of missions, bishoprics,—we have our own Governor, George D. Clyde; Brother Lamont F. Toronto, Secretary of State; President Ernest Wilkinson, President of Brigham Young University; Dr. John L. Clarke, President of Ricks College; and others who are sitting before us. We are glad of your presence and appreciate your support.

The Choir from Southern California will be with us this afternoon. We shall now listen to their anthem, "Glorious Everlasting." President Dale T. Browning will offer the benediction, and this Conference will be adjourned until two o'clock this afternoon.

The Choir sang an anthem, "Glorious Everlasting."

The closing prayer was offered by President Dale T. Browning, President of the Weber Stake.

Conference adjourned until 2 o'clock p.m.

## THIRD DAY AFTERNOON MEETING

The fourth general session of the Conference was held in the Tabernacle at 2:00 p.m., Monday, April 4.

The Mormon Choir of Southern California furnished the choral numbers for this session, with H. Frederick Davis, Conductor.

President David O. McKay, who pre-

sided and conducted the services, opened the meeting with the following introductory remarks:

### President David O. McKay:

Members of the Church are convened again in the Tabernacle on Temple



Square in Salt Lake City, in the Fourth General Session of the One Hundred Thirtieth Annual Conference.

We are favored again this afternoon by the presence of the Mormon Choir of Southern California, with Elder H. Frederick Davis conducting and Elder Roy M. Darley at the organ.

You will be interested and pleased in knowing that through the efforts and stirring music of this Choir, the Mormon Choir of Southern California, and also with the cooperation of the members of the Church in Southern California, a contribution of \$25,000 was made to the Los Angeles Music Center Building Fund. This money represented the Choir's net proceeds from two performances of Handel's "Messiah," given in the Philharmonic Auditorium in Los Angeles last December. In a letter to Robert S. Stephens, the Choir's President, Mrs. Norman Chandler, Chairman of the Los Angeles Music Center Building Fund, said:

"The Choir's fineness, with unity and spiritual giving of the Mormon people, is a rewarding thing to me. To my knowledge, this is the first time in Southern California that a Church has come forth and given financial support to a cultural project like the Music Center. Because of this kind of sharing, loyalty, civic consciousness, and vision, a glorious Music Center will rise as a living memorial to the peace, to live on as your monument."

## PRESIDENT JOSEPH FIELDING SMITH

### *Of the Council of the Twelve Apostles*

I want to thank this choir for giving me a text, "Joseph Smith's First Prayer." I wonder, brethren, particularly you brethren, and our sisters, too, if we have fully realized the importance of that First Vision, the coming of the Father and the Son to the Prophet Joseph Smith, just a boy.

The world has not realized it, or they would repent of their sins. For some fifteen hundred years or more, perhaps, the world had lost the truth in relation to the Father and the Son and in the year 325, at a conclave that was held, they adopted a new idea entirely in regard to God and confused the Father

We shall begin these services by the Mormon Choir of Southern California singing, "Come, Come, Ye Saints," conducted by H. Frederick Davis. The opening prayer will be offered by Elder Ralph A. Richards, president of the South Summit Stake.

The Mormon Choir of Southern California sang the hymn, "Come, Come Ye Saints."

Elder Ralph A. Richards, President of the South Summit Stake, offered the invocation.

### President David O. McKay:

The invocation was offered by Elder Ralph A. Richards, president of the South Summit Stake.

The Mormon Choir of Southern California will now favor us with, "Joseph Smith's First Prayer," conducted by H. Frederick Davis, after which President Joseph Fielding Smith will speak to us.

The hymn, "Joseph Smith's First Prayer," was sung by the Choir.

### President David O. McKay:

Elder Joseph Fielding Smith, President of the Council of the Twelve, will now address us. He will be followed by Elder Stapley.

and the Son, and the Christian world, from that day down until now, has looked upon the Father and the Son as being mysterious—I cannot say individuals, nor can I say substance, but some sort of spirit without separation and the idea of the separate individuals, Father and Son, from that day on ceased to exist.

Now, if the Prophet was telling a falsehood when he went into the woods to pray, he never would have come out and said that he had seen a vision of the Father and the Son and that they were separate Personages, and that the Father introduced the Son and then told

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the Prophet to address his question to the Son, who would give him the answer. The Prophet never would have thought of such a thing as that, had it been a fraud.

If he had come out of the woods saying he had seen a vision, had it been untrue never would he have thought of separating Father and Son, nor would he have ever thought of having the Father introduce the Son and for him to put his question to the Son to receive his answer. He never could have thought of it; for that was the farthest thing from the ideas existing in the world in the year 1820.

The very fact that the Prophet made that statement that he saw the Father and the Son and they were glorious Personages, and that the Father spoke to him and introduced the Son, but did not ask him what he wanted, is one of the most significant things that ever occurred in the history of this world. The Prophet, if he had been telling an untruth, even if he had thought that the Father and the Son were separate Personages, would have made another very serious error, if he had lied about it. More than likely he would have said he saw the Father and the Son and the Father asked him what he wanted, and the Father gave him the answer. If Joseph Smith had said a thing like that, it would have been fatal to his story. He did not make a mistake. It was Jesus who answered his question, and the Father introduced his Son, just as he did at the baptism of the Savior, and just as he did to the three, Peter, James, and John, on the Mount, and the Savior gave the answer, as all answers have come from our Father in heaven from the beginning, since Adam was driven out of the Garden of Eden, down to this day. They have all come through the Son.

Now, the Prophet made no mistake, and a boy of his age would not have known; he would have fallen into a trap, just as sure as we live, if it were untrue.

Do I believe that the Prophet saw the Father and the Son? I certainly do. I know it. I do not need a vision. Reason teaches that to me. And then I have that knowledge also by the guidance of the Spirit of the Lord. The Lord has made it known to me. So I thanked the

choir, as I sat here wondering what I would say.

Now, let me say a few things more about the Prophet. I have that absolute confidence in every vision, in every manifestation, in every revelation that has come to us through the Prophet Joseph Smith. I know he spoke the truth. And the evidence is made manifest in every act where there has been a manifestation from the heavens, either by the Son of God, himself, or by his servants the prophets of old. Everything has worked out harmoniously and according to the revelations we find in the Old Testament and in the New. There were no mistakes made.

On the 3rd day of April, 1836, certain heavenly messengers appeared to the Prophet and to Oliver Cowdery. First came the Son of God himself. And they described him. Then the Lord sent certain messengers with keys to restore pertaining to the restoration of all things. Moses came and gave to the Prophet the keys of the gathering of Israel, otherwise you would not be here today, and through those keys the gospel is being preached in all the world, and scattered Israel is being gathered out again according to the fulfilment, that is, in fulfilment of the promises that were made by the Lord to his ancient prophets, that he would gather Israel in the latter days.

Elias came and restored the gospel of Abraham. Who was Elias? That question is frequently asked. Well, Elias was Noah, who came and restored his keys.\*

Elijah came and restored his keys, opening the way for the preaching of the gospel to the dead and the performing of the ordinances in the temples of the Lord, for the dead. The prophecy of

\* "The priesthood was first given to Adam; he obtained the First Presidency and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1:25, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven." (D.H.C. 3:385-386.) It was Gabriel who appeared to Zacharias and promised him a son, and who appeared to Mary and announced the coming of the Son of God as recorded by Luke. It was also Gabriel as an Elias who is mentioned in the Doctrine and Covenants, section 27, verse 7. It was Gabriel, or Noah, who stands next to Michael or Adam in the priesthood.

Malachi was fulfilled, at least the beginning of it, and the keys were again given through the coming of Elijah, which turned the hearts of the fathers to the children and the hearts of the children to the fathers so that we can go into the temple and do the work for our dead. There is nothing, in my judgment, that has been revealed that is more apparent of its fulfillment than the coming of Elijah, for this spirit has gone forth into the world. It is not confined to the members of the Church, and I am sorry to say, it does not rest upon the members of the Church as fully as it ought to, but it has gone forth into the world so that there are thousands of those who do not belong to the Church, whose hearts have been turned to their fathers and who are seeking out the records of their dead, and preparing them so that we, their children, that is, the children of the dead, may go into the temples of the Lord and perform the labors that will give unto those who had no opportunity, when they were living, to receive the gospel of Jesus Christ, to give them that liberty

and the privilege, that they, too, might be numbered in the house of Israel and receive the blessings of eternal life.

Do I love the Prophet Joseph Smith? Yes, I do, as my father did before me. I love him because he was the servant of God and because of the restoration of the gospel and because of the benefits and blessings that have come to me and mine, and to you and yours, through the blessings that were bestowed upon this man and those who were associated with him in the restoration of the Dispensation of the Fulness of Times.

May the Lord bless us, I pray, and guide us in all things and help us to keep the commandments of the Lord, in the name of Jesus Christ. Amen.

#### President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve has just spoken to us. We shall now hear from Elder Delbert L. Stapley, a member of the Council of the Twelve. Bishop Carl W. Buehner will be the next speaker.

### ELDER DELBERT L. STAPLEY

#### *Of the Council of the Twelve Apostles*

In Hawaii, a speaker would address the people, "*Aloha nui loa*." And in Australia in an afternoon meeting such as this, the speaker would address the people, "Good afternoon, brothers and sisters." I extend both greetings to you this afternoon.

Elder Marion G. Romney and I returned last week from Australia where we were privileged to organize the first stake in that growing country—the Sydney Stake, which became the 293rd stake in the Church. Australia was the adopted country of my great-grandfather, Charles Stapley, who, with his family (which included my grandfather) emigrated there from England in the year 1838. They were among the first converts after the Australian Mission was established, which mission was established on October 30, in the year 1851. With this background of family history, I am most grateful to the First Presidency for the assignment with Elder

Romney, a former Australian missionary, to give Australia its first stake.

Stake organization will be a great blessing to the Saints there, adding prestige to the Church, and a tremendous upsurge to the proselyting work. The Saints are thrilled and happy for the increased blessings stake organization will provide them. They love the Church and the gospel very much. They are a devoted people of strong faith, testimony, and good works. The future of the Church there is most promising. It is a fruitful field, and a rich harvest of converts are in prospect in that far-off country.

We are taking the Church to the people in the faraway lands. I remember the words of President McKay, as the New Zealand Stake was planned, that transportation has brought the far places of the world close to us. Added to that are the improved communications that permit us almost instantaneously to talk

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to the Saints in the far areas of the earth. The Church is being taken closer to the people because now all the helps of the auxiliary organizations and the visits of General Authorities will be at their disposal, and in turn this will bring the Saints of these faraway lands closer to the Church. Truly it is a great blessing to the people to have a stake and all the blessings that are associated with stake organization.

I thought by way of a report of our work in Australia I should make this rather brief statement. And now in the short time remaining, I desire, my brothers and sisters, to challenge each of you to have faith in God; know that he lives, that he is the Father of our spirits, that we are created in the image of his Person, that we possess like traits, qualities, and powers, that we are in very deed his children, that he loves us and has made glorious preparation in his many mansions for our eternal well-being.

Have faith in life and its purpose; know that God has provided and planned it for our joy and happiness. Live each day wisely and fruitfully.

Have faith in Christ, our Lord, as the Son of God, the Only Begotten of the Father in the flesh, who is full of grace and truth.

Have faith that he is the Babe of Bethlehem, as chronicled by gospel writers.

Have faith that Jesus is the Author of peace and salvation to the people of the world.

Have faith in his gospel plan of salvation, exaltation, and glory.

Have faith in his matchless love in giving his life as an atoning sacrifice to ransom the souls of men from the grave.

Have faith that he is our Redeemer, Savior, and God; that there is no other name under heaven given among men whereby we must be saved.

Have faith in his earthly ministry and divine teachings which lead to joy and happiness in life.

Have faith in his resurrection and ascension to glory and that he now sits on the right hand of God the Father.

Have faith that by his resurrection he broke the bands of death, and that resurrection of the body applies to all mankind.

Have faith in the First Vision of this

dispensation, just treated by President Joseph Fielding Smith.

Have faith that God the Father and his Son, Jesus Christ, personally appeared to the boy Joseph Smith and revealed themselves to him.

Have faith in Joseph Smith as a true Prophet of God, called to usher in this, the Dispensation of the Fulness of Times.

Have faith in the Church and kingdom of God established by our Lord through Joseph Smith.

Have faith in the restored gospel of Christ as revealed anew to the Prophet Joseph Smith.

Have faith in continued revelation. Have faith in all that God has revealed. Have faith that he will yet reveal many great and important things concerning his work and kingdom.

Have faith in priesthood authority, knowing that the Lord has said, "For he that receiveth my servants, receiveth me." (D&C 84:36.)

Have faith in the power of God and the gift of healing and miracles.

Have faith in the Bible as the word of God, as far as it is translated correctly.

Have faith in the Book of Mormon and its inspiring message of truth and faith.

Have faith in the Doctrine and Covenants and in its doctrines and teachings which apply to our day and time.

Have faith in the Pearl of Great Price and its valuable information and teachings by two chosen prophets of God—Abraham, the father of the faithful, and Moses, the great law-giver.

Have faith in your heritage as descendants of Abraham, that you belong to the house of Israel and are children and heirs of promise.

Have faith in our beloved President, David O. McKay, who is not only the President of the Church, but is also prophet, seer, and revelator to the Church and the world today.

Have faith to pray for and sustain him in his high calling and position.

Have faith to be humble and believe and not doubt.

Have faith to receive and obey the truths, principles, and ordinances of the gospel of Christ.

Have faith to set aside your own views and personal desires to do God's will with confidence and good works.

Have faith in the value of service and be willing to devote your time, talents, and gifts to the building of the kingdom and to the blessing of people.

Have faith to be honest, true, chaste, benevolent, virtuous, and in doing good to all men.

Have faith that God will bless and reward the faithful who love him and serve him in righteousness and in truth unto the end.

Have faith, my brothers and sisters, to do these things, walking always in

obedience to the commandments, doing those things that will please the Lord and lead you back into his presence, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just listened to Elder Delbert L. Stapley, a member of the Council of the Twelve. Bishop Carl W. Buehner will now speak to us. Brother Tuttle will come next.

## BISHOP CARL W. BUEHNER

### *Second Counselor in the Presiding Bishopric*

Recently, I saw in a national magazine a cartoon depicting a master of ceremonies introducing the next person to take part on the program, and under the cartoon were these words: "Our next speaker will need all the introduction he can get." Now, brethren and sisters, I need all the help from above that I can get.

We have all been tremendously impressed by the spirit present in these conference sessions, also by the inspiring and uplifting talks of the Brethren.

I was moved when I learned that President McKay has given fifty-four years of valiant service in the leading councils of the Church and that President Joseph Fielding Smith has rendered fifty years of service as a member of the Council of the Twelve. Others have also given many years to the work of our Heavenly Father. I would like to submit meekly that this is my eighth anniversary as a member of the Presiding Bishopric of the Church. This has been a very rewarding experience and a great blessing in my life.

Our work with the Aaronic Priesthood has prompted me to say something concerning the origin and history of this priesthood through the ages.

We first came to know of the Aaronic Priesthood at the time Moses was leading the children of Israel out of Egyptian bondage. The Lord intended to have Israel as a nation enjoy the blessings of the Melchizedek Priesthood. He made the following promise to them:

"Now therefore, if ye will obey my voice indeed, and keep my covenant,

then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

"And ye shall be unto me a kingdom of priests, and an holy nation." (Exodus 19:5-6.)

But Israel as a nation became wicked and rebellious and thus were not worthy to receive this blessing. While Moses was upon the mount for forty days receiving the law from the Lord, Israel was guilty of backsliding, returning to the worship of idols. When Moses returned and beheld them worshipping the golden calf, he in his anger threw down the tablets of stone, breaking them into pieces. The Lord later called Moses to return to the mount, instructing him to hew out other tablets of stone upon which he would write with his finger, but from the inspired version of the Bible, as given to us by the Prophet Joseph Smith, the Lord indicated there would be changes from what he had originally written because of Israel's forgetting their God. (Inspired Version. Exodus 34:1-2.) About this time the higher priesthood was taken from Israel as a nation, and a carnal or lesser law was given as punishment for their disobedience.

The Lord then commanded Moses to appoint and ordain Aaron and his sons, Nadab, Abihu, Eleazer, and Ithamar to receive the lesser priesthood. (Exodus 28:1.) Aaron and his sons were set apart to preside over the lesser priesthood, and this assignment became an inherited privilege to them and their posterity forever. (*Ibid.*, 28:43.) Nadab

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and Abihu soon forfeited this inheritance by usurping authority and were stricken dead before the congregation at the altar. Since they had no sons, there was no extension of this privilege to another generation in their families.

Until the ordination of Aaron and his sons, the first born male in each family of each tribe was considered as belonging to God and was thus ordained, but now the Lord called all the males of the tribe of Levi to assist Aaron and his sons in this priestly office. (Numbers 8:13-19.) It was the duty of Aaron and his sons to preside, but the Levites were limited in their duties to perform the ordinance of baptism, assisting in the offering of sacrifice and other duties coming under the lesser or carnal law. In addition they were assigned to care for the dismantling and setting up of the tabernacle as they moved about in the wilderness and to keep it in order. When Moses returned from the mount and found Israel worshiping the golden calf, it is rather significant to note that he stood at the gate of the camp and indicated that all those who were on the Lord's side should come to him. "... and all the sons of Levi gathered themselves together unto him." (Exodus 32:26.)

The Aaronic Priesthood embraces the Aaronic and Levitical Priesthood. While Aaron and his sons were Levites, they presided in the Aaronic Priesthood, and the Levites who were not the sons of Aaron, held the Levitical Priesthood and served in a lesser capacity than did the sons of Aaron. The Aaronic Priesthood continued to function in this pattern until near the time of the birth of the Savior. The Jews at this time had drifted into almost total apostasy. No longer were the lineal descendants of Aaron permitted to preside in the temple. The presiding high priest was appointed by Herod the king and sometimes by Roman authority, according to personal desire, and they were deposed in the same manner. A good example of their method of operation comes from Zacharias who was a descendant of Aaron entitled to serve as the presiding high priest. While he was permitted to officiate in the temple, it was not in a presiding capacity. John the Baptist likewise should have been the presiding

priest in the temple because he was a direct descendant of Aaron through his father Zacharias and his mother Elisabeth, but the Jews rejected him. It should be understood that those who were called high priests by the apostate Jews were not high priests bearing the Melchizedek Priesthood. They should have been designated as presiding priests and not high priests.

John the Baptist was one of the most distinguished of God's servants. That he found favor with the Lord is emphasized in the Angel Gabriel's appearance in the temple to his father, Zacharias, promising him that he and his wife were to have a son who should "... be great in the sight of the Lord." (Luke 1:15.) The birth of few men has been foretold. He was one of this select group whose coming was made known centuries before his birth. Isaiah prophesied concerning his mission approximately seven-hundred years before he was born. (Isaiah 40:3.) He was an Elfas in that he was a forerunner of Jesus. He vigorously preached the gospel of repentance to the Jews. There came to him one of the highest privileges ever accorded man—that of baptizing the Savior of the world. He was a personal witness of one of the greatest manifestations ever given. It came at the time of Jesus' baptism. As Jesus came forth out of the water, John beheld the Holy Ghost descend on him like a dove, and there came from the heavens the voice of the Father giving divine approval: "... This is my beloved Son, in whom I am well pleased." (Matthew 3:17.)

Jesus attested to the fact that John the Baptist was one of the greatest of his servants. He paid him a glowing tribute when he said:

"For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: . . ." (Luke 7:28.)

The Lord repeated in this dispensation the divine nature of John's mission:

"For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord be-

fore the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power." (D&C 84:28.)

John faithfully prepared the way for Jesus' mission. He was instrumental in overthrowing the kingdom of the Jews. While the decline of Judah as a nation began long before John's birth, it was further weakened during his ministry, and within three decades after his death it was no more. He stands with Adam, Enoch, Noah, Abraham, Moses, and Joseph Smith as trusted and true servants to whom the Lord committed a dispensation of the gospel. He suffered death as a martyr and was beheaded through the trickery of the wicked Herodias. Like many of the servants of God, he sealed his testimony with his blood.

Little is known of the functions of the Aaronic Priesthood in the primitive church. The offices of deacon, teacher, and priest are named, but their duties are not clarified. (I Tim. 3:8; Eph. 4:11; Heb. 10:11.)

May 15, 1829, was a day of paramount importance to this generation. On that beautiful occasion, the Aaronic Priesthood was restored to earth after an absence of many centuries. It was the resurrected John the Baptist who was the central figure in this restoration. He it was who appeared to Joseph Smith and Oliver Cowdery on the banks of the Susquehanna River as a messenger sent from God in answer to their prayers. He told them that he came under the direction of Peter, James, and John, and he conferred upon them the Aaronic Priesthood and the keys to this sacred power. His life and mission should be an inspiration to every bearer of the Aaronic Priesthood.

It is the hope of the Presiding Bishopric that not only each member of the Aaronic Priesthood but also each member of the Church will come to realize the greatness of Aaron, his sons, and their posterity, and John the Baptist, as men who have made a great contribution to the kingdom in their day.

Because the Aaronic Priesthood has been designated as the Lesser Priesthood does not lessen or diminish its sacredness. It is still the power of God. Its method of operation has been completely transformed in our day. From

the time of its institution in the days of Aaron and throughout the days of the primitive church in the Meridian of Time and again during the early period of the Church in this dispensation, only men were called to the offices of this priesthood. Before the turn of the last century, young men were gradually inducted into this program, and today it is chiefly a plan to give training to our young men twelve to twenty years of age. The training they receive today is a boon to the Melchizedek Priesthood. It is one of the primary objectives of the Presiding Bishopric to see that each young man shall receive this training. The members of the Aaronic Priesthood of today are the members of the Melchizedek Priesthood of tomorrow, and if they participate actively in the Aaronic Priesthood, they establish a solid foundation on which to build once they receive the higher priesthood. The advantages of today's Aaronic Priesthood program have never been equaled.

Between his 19th and 20th birthday, there are at least three important blessings that come to a young man who has honored his priesthood. First, he is recommended to be ordained an elder and to hold the high priesthood. Second, he will more than likely be invited to serve on a mission for the Church. This is a tremendous and important opportunity for every young man. Third, through his faithfulness to the Aaronic Priesthood and his ordination to the high priesthood, he will very likely have the opportunity of taking his bride into the house of the Lord and being sealed for time and eternity. These are only three of the important blessings that come through faithfulness in the Aaronic Priesthood.

I trust that I shall always be found assisting our young men in the Church, even as I was assisted by faithful brethren who presided over the Aaronic Priesthood when I was a boy. I recall very vividly a wonderful bishop by the name of Elias S. Woodruff, who twice became a mission president, who was a member of the general Church welfare committee, but whom I think was outstanding as a bishop and a leader of boys. I was one of his priests. At the time he was bishop, he presided over a very large ward. There were

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sixty-three priests in that priests' quorum. I recall Bishop Woodruff's coming into the room, taking off his coat, hanging it over the back of his chair, and then teaching this large group of youngsters the gospel. We all learned to love him. As I recall, more than fifty of those boys went on missions, and we had thirty-two missionaries from our ward in the mission field at the same time. Bishop Woodruff was an outstanding example of the devotion of a bishop to his Aaronic Priesthood quorums. I hope all bishops can learn from an example such as this.

May we as parents and leaders of our boys exert every effort to bring the full blessings of the priesthood to every one of them, to the end that the culmi-

nation of their Aaronic Priesthood activities will become a steppingstone to a great and marvelous future.

May the choice blessings of our Heavenly Father be with us in our efforts to serve him, I pray and leave my testimony, along with the wonderful testimonies that have already been given to the divinity of this great latter-day work, in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Bishop Carl W. Buehner, member of the Presiding Bishopric of the Church. Elder A. Theodore Tuttle of the First Council of Seventy will now speak to us.

## ELDER A. THEODORE TUTTLE

### *Of the First Council of the Seventy*

My dear brothers and sisters, since the assignment that came to me last week, has brought to a close fourteen years of intimate association with the LDS Department of Education (which has jurisdiction over the seminaries and the institutes of religion of this Church), I would like to share with you some of my reflections and experiences concerning this program.\*

In retrospect, I see a young boy—a common variety of Latter-day Saint—sitting in a seminary class. The teacher wonders whether he is learning what is being taught. He need not have wondered, however, for two years later, and two thousand miles from home, he is being induced by his army companions to follow their actions in a decision that would have been detrimental to his moral virtue. I see this young man return home on furlough and go directly to the home of his seminary teacher to tell him how he had withstood the temptation and conclude with these words: "Pete, I couldn't let you down."

I see a young man in a seminary class who is having trouble at home with his father, trouble with his high school grades, and trouble in seminary. I see at the end of class a wise teacher chat with this young man, and in the process

of the conversation actually to ask forgiveness of this boy. I see him graduate from high school and college, go on a mission, marry in the temple, and then take his bride up to this small Idaho town, where he picks up the seminary teacher and drives down in front of the seminary. He then introduces his teacher to his bride in these words: "This is the place and this is the man who changed my life and gave you to me."

On another occasion I see a young couple away at a large university; their marriage falling apart, not because of any involvement on the part of either person, but because of the lack of funds, the urgency of studies, the children's needs, and a multitude of daily living problems that could not be met. As they cross the campus one evening, they stop in at the Institute of Religion, almost accidentally. I see the teacher, who normally is very meticulous about following his outline, depart from it, for some unknown reason and get on another subject, which somehow touched the hearts of this couple who were contemplating divorce. I see them happy now, their marriage mended and successful.

I hear a stake president stand in a large gathering and say: "All that I am, and the position that I have come to, I

\*President Tuttle has been assigned to work in the missionary department of the Church.



owe to an inspiring seminary teacher and eight months in seminary."

There are many others. I bear testimony to the value of this inspired program in the lives of young people. Not only is it valuable, but it also fills a daily need for spiritual food for the youth of this Church. In the ever-expanding program which now includes over 56,000 seminary students (1800 of whom are Indian members, recently included in the religious education program of the Church) receiving daily instruction, under more than 1000 teachers.

I see 8200 college students, who, at colleges other than Brigham Young University and Ricks College, are attending Institutes of Religion on some sixty-one campuses. I see, in addition to that, 1500 young people on thirty-six more campuses who are under the inspiration of the Deseret Club program. Add to this number of young Latter-day Saints approximately 1,000 at the Ricks College, over 10,000 at Brigham Young University, and hundreds more in the other units of the Church school program. There is in this Church a veritable army of Israel, who are receiving weekday religious education.

I call this vast program to your attention for this reason: Valuable as it is, the problem remains that we are not reaching *all* of our young people, either on the high school level or on the college level. Fine as the percentage of enrolment is in our seminary program, we still lack far too many young people. The early morning seminary classes are extending far and wide now. Six months ago in Orlando, Florida, I visited an early morning seminary class at six o'clock. About five hours later, on the same day and incidentally at the same hour, Brother Boyd Packer was attending a similar early morning seminary class in the Hawaiian Islands. The seminaries extend from Edmonton, Canada, to Juarez, Mexico. I would urge extending them even further into the stakes and into the missions so that all of the young people of this Church can have the opportunity of daily religious instruction.

Parents, we need your help. You are the ones who are to see that your children attend seminary classes. Ward education committees have been organized to help recruit students. They should make visits particularly at this

time of the year when pre-registration is going forward for next fall. I plead with you to help them make the wise choice at this time of their lives. This impressionable age of life is the most appropriate time to impress them with the truths of the gospel. They need the daily association with the message of the scriptures, especially under the pressures of the world that would turn them otherwise, and they need the learning experiences in the subjects of the gospel, where they take Old Testament, New Testament, Church history, and Book of Mormon courses; where they keep journals, take tests, answer questions, give talks, see educational films, handle the scriptures, gain testimonies, and prepare for missions.

In the southern part of this state, there is a stake president who recently said: "We have seven missionaries to interview this conference. The reason for this is that we have kept them going from seminary to institute. We have found that if we can get them in the Institute of Religion we get significant help in preparing boys to be missionaries." I commend his testimony to all of the stake presidents in this Church.

There is no finer program to teach the gospel in this Church. The youth are under teachers who are loyal to these brethren. They know they are prophets of God. These teachers are skilled. They are proud of the noble title of teacher. These men are men of conviction and testimony. They know, as I know, that God lives. They know that Jesus is the Christ, our Redeemer, that he wrought out the atonement for us. They know that Joseph Smith is a prophet of God; that the Book of Mormon is true; and that these men who direct this Church are inspired of our Heavenly Father.

Parents, I plead with you to see that your children take advantage of the opportunities for spiritual education that this Church affords. I bear you my witness that this is a divinely inspired program, and it operates under divinely inspired men today, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder A. Theodore Tuttle of the First Council of Seventy has just spoken to

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us. The Choir and Congregation will now join in singing, "Come, O Thou King of Kings," conducted by William H. Gould, Assistant Director of the Mormon Choir of Southern California.

After the singing we shall hear from Elder S. Dilworth Young.

The Choir and congregation joined in singing the hymn, "Come, O Thou

King of Kings," William H. Gould, Assistant Conductor of the Choir, directing the singing.

**President David O. McKay:**

Elder S. Dilworth Young of the First Council of Seventy will now speak to us. He will be followed by Elder Gordon B. Hinckley.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

Had Elder A. Theodore Tuttle been clairvoyant, he would have seen in the year 1914 a fourteen-and-a-half-year-old stripling entering the first seminary instituted by the Church. Across the street from Granite High School a building had been constructed—one room in size—a teacher employed, and the school opened to students. I was that stripling. There died yesterday the third teacher of that particular seminary. The teacher was John M. Whitaker.

I should like to make a short tribute to Brother Whitaker. He likely did not know the profound influence he had upon me as a boy, as I studied minutely under him and Guy C. Wilson before him, the detail of the Bible, the Book of Mormon, and the Doctrine and Covenants. I look back upon it now, realizing that there was where I got my first detailed knowledge of these standard works. Could I have enough influence I would see to it that every boy and every girl in the Church had a like experience under a man of faith!

There are other factors having to do with boys and girls. I should like to talk about one of those factors.

I recognize that young people are faced with great stress and strain in these days. They are under great temptation. We accuse them of many things, and we think we know a lot of the answers which could keep them out of trouble. A recent great meeting in Washington, I am sure, found more answers.

But the Church has had an answer from the beginning. To our first parents, after He had married them in the holy bonds of eternal matrimony, the Lord said, "Be fruitful, and multiply,

and replenish the earth." (Gen. 1:28.) In my opinion, what he did when he said that, was to place upon a father and mother the responsibility of educating their children and keeping them in the faith. Realizing there are other influences which can have effect upon them, theirs is the prime responsibility.

This was later confirmed through the mouth of the Prophet Joseph Smith when he reminded the people in a revelation that "... inasmuch as parents have children in Zion, or any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost [which few parents undertake to teach their children], by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

Now, I should like to offer some homely, practical suggestions. They have been said before many times, have been thought before many times, and anyone who has been a father has exercised them many times. I should just like to remind us of them.

Do we want children to feel that the bishop of the ward is called of God? Then let us allow no note of impatience or disloyalty to enter into our voices as we mention his name.

Do we want our children to learn spirituality? Then let us be spiritual.

Do we want them to be able to learn the whispering of the Spirit and to hear it? Then let them see that decisions made by us in their behalf have been reached because we have heard that whispering.

Do we want them to learn the use

of money in the work of the Lord? Then let them participate with us in the tithes we pay and in the offerings we give.

Do we want them to know that President McKay is the prophet, the seer, and the revelator, for our day? By our loyalty and repeated declaration of the fact, they can learn it best.

Do we want children to grow up to be missionaries? The parental attitude on this service will be reflected in the preparation of the children.

Do we want to teach them respect for the priesthood? Then let us give respect to its every bearer of authority, including the ward teachers.

Do we want them to have unwavering respect for us, their parents? Then let us render unwavering respect for the eternal truths of the gospel, and for the men appointed to administer its teachings.

These things consistently carried out by parents in the home, with others which they will think of as problems arise, will be the greatest factors that can be given in our day to preserve our children in faith.

I add my testimony to those that

have been borne as to the restoration of the gospel—that it has been restored through Joseph Smith the Prophet, and I bear witness that I know that President McKay is a prophet of the Living God, and I would that every child could know it. I would that everybody who ever influences a child could make ring in that child's ear what I learned in seminary from the mouth of John M. Whitaker, as each day at the end of each class he repeated to us his testimony, that he knew that (at that time) Joseph F. Smith was a prophet of the Living God; his voice following us out into the hall with the final statement, "And don't you boys and girls ever forget it!"

That is my testimony. In the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy has just spoken to us. We shall now hear from Elder Gordon B. Hinckley, one of the Assistants to the Twelve. Elder Spencer W. Kimball will follow.

### ELDER GORDON B. HINCKLEY

#### *Assistant to the Council of the Twelve Apostles*

My brethren and sisters, I seek the inspiration of the Lord.

I am grateful to be associated with the great missionary program of the Church. As I look at you, I think of the six thousand men and women who are scattered over the world, and who this day and this hour are knocking on doors, being refused entrance, in most cases, but getting in now and again to bear testimony of this work. I think it is a singular and marvelous thing that during the past year they brought into the Church approximately the equivalent of three times the number who now are assembled in this hall. This was exclusive of the more than eight thousand converts of those devoted men and women who are serving in the stake missions.

The other day when I was preparing to leave for a stake conference in Dallas the phone rang, and a man said, "I

need a little information. I know a widow who goes out every morning at four o'clock to milk sixty cows to keep her son in the mission field. She has just received a letter from her boy saying that he needs a new overcoat and a pair of shoes, and she doesn't know where to get the money to buy them. Is there some way I can help?"

That procedure, of course, was very easily worked out, but as I traveled to my conference I reflected on the sacrifice of that widow, and of many other parents, to keep sons and daughters in the mission field. On Sunday morning, I rode around the city of Dallas with President and Sister Atkerson. We saw many large and beautiful churches and a magnificent synagogue. People were gathering to these buildings in such numbers that the traffic was blocked in some areas. We then went to our own building where we met six of our

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missionaries who are laboring in that area.

As I talked with our elders and thought of the sacrifice behind their service, and then thought of the people we had seen going to these other magnificent buildings, the question came into my mind, "Why do we make such efforts at such great cost to come to teach these people who already have so much that is virtuous and good?"

We admire their great reverence. One cannot witness their worship without appreciating their devotion. We admire their faith in an overruling Providence, and their great zeal in teaching the brotherhood of man. We admire them for all of the tremendous good that they accomplish.

What do we have to give them, with all that they now have, that they cannot get from any other source in all the world? Is it a recreation program? We have a good one, and I believe implicitly in it, but many of them also provide excellent recreation. Is it a youth program? We have a tremendous program for which I am grateful, but in many cases they likewise have excellent youth programs. Is it schools and educational opportunities? They have these also, and in saying that I am grateful for our own great system.

Seriously, what can we give them that they do not now have? May I just review four or five items which have come to us through the revelation of the Lord and which they can secure from no other source in all this world? I shall follow the sequence in which these came to us. I think that sequence is important.

To me it is a significant and marvelous thing that in establishing and opening this dispensation our Father did so with a revelation of himself and of his Son Jesus Christ, as if to say to all the world that he was weary of the attempts of men, earnest though these attempts might have been, to define and describe him. Strange as it seems, we alone, among all the great organizations that worship God, have a true description and a true definition of him. The experience of Joseph Smith in a few moments in the grove on a spring day in 1820, brought more light and knowledge and understanding of the personality and reality and sub-

stance of God and his Beloved Son than men had arrived at during centuries of speculation. Notwithstanding the declaration at Jordan at the time of the Savior's baptism when the voice of the Father was heard, and notwithstanding the events on the Mount of Transfiguration when again the voice of the Father was heard, men somehow evidently had been unable to realize the separate entities of the Father and the Son, their relationship and their reality.

I want to say that when we started emphasizing in our missionary program the truth about God as a basic and fundamental and primary principle, and began to encourage those who were willing to listen to get on their knees and ask him in the name of his Son Jesus Christ concerning the truth of that teaching, we began to get converts in such numbers as we had not had in many, many years.

The second great revelation received in this dispensation was the testimony of another nation, speaking from the dust, of the divinity of the Lord Jesus Christ as the God of this world, our resurrected Savior and Redeemer. When we have been able to get people to read the Book of Mormon prayerfully, we have seen realized in their lives the fulfillment of the words of Moroni that they would know the truth of that record—that it is verily the word of God, and a testimony of Jesus.

Came next the bestowal of the priesthood, the authority to act in the name of God, conferred by John the Baptist, and then by Peter, James, and John. It seems to me that any man of any church who has ever had administered to him religious ordinances might well ask, as many have done, by what authority this has been accomplished.

When that most significant conversation took place between Peter and the Savior, in which Peter declared, "Thou art the Christ, the Son of the living God," and Jesus replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," the Savior then went on to say, among other things:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be

bound in heaven." (Matthew 16:16-17, 19.)

We have to offer to those of other faiths, with all that they now have, the restoration of these marvelous keys and the blessing of the priesthood, under which every worthy man may be a priest in his own right, with power and authority to bless, to teach, and to govern in the affairs of the kingdom of God.

Came next the organization of the Church—the Church of Jesus Christ—"built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone," all fitly framed together in fulfilment of the words of Paul to the Ephesian Saints. (Ephesians 2:20-21.) To me it is a singular and remarkable thing that with all that our friends have that is wonderful and good and true, there is not a church among them to my knowledge led by prophets who speak as they are moved upon by the Holy Ghost, and apostles who stand as living witnesses to all the world of the divinity of the Lord Jesus Christ.

Came after that the great keys, of which President Smith has spoken so beautifully this afternoon, which brought about the opportunity of universal salvation and exaltation. A man said rather smugly one day, "I am saved." I asked, "What about your father?"

He said, "I guess he isn't saved." I said, "Can you believe that in the justice and mercy of God he would make it possible for you to enjoy all the blessings which you claim you have and deny those same blessings to your father and your mother, who gave you all that

you have of life and body and mind?"

To me it is one of the serious anomalies of our life that the great religious systems of the world, which teach equity and justice and mercy and kindness, have in their theology nothing of this great principle.

My brethren and sisters, I have had opportunity to study what causes people to join the Church. I have come to the conclusion that it is testimony, which comes into their hearts of the truth of these great revelations, which leads them into the waters of baptism there to covenant with the Lord to keep his commandments and to become citizens in his kingdom.

A friend once asked, "Why in your missionary work do you emphasize the differences between your religion and others? Why not emphasize what you have in common with others?" We praise all that others have that is lovely, virtuous, or of good report or praise-worthy, and add to those many virtues which they now have, the great virtues which have come of the revelations of God to the Prophet Joseph Smith in this dispensation for the blessing of their lives and the lives of all who come after them who will keep the faith, of which I bear testimony this day in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

Elder Gordon B. Hinckley, Assistant to the Twelve, has just spoken to us. Our concluding speaker of this session will be Elder Spencer W. Kimball of the Council of the Twelve.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

My dear brothers and sisters, this has been a great conference. I pray that the Spirit of the Lord may attend me in what I shall say.

About fifty years ago, Mr. F. M. Bareham wrote the following:

"A century ago men were following with bated breath the march of Napoleon and waiting with feverish impatience for news of the wars. And all the while in their homes babies were being born. But who could think about

babies? Everybody was thinking about battles.

"In one year between Trafalgar and Waterloo there stole into the world a host of heroes: Gladstone was born in Liverpool; Tennyson at the Somersby Rectory, and Oliver Wendell Holmes in Massachusetts. Abraham Lincoln was born in Kentucky, and music was enriched by the advent of Felix Mendelssohn in Hamburg."

And we might add, and Joseph Smith

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was born in Vermont, four years earlier.

Quoting Bareham further:

"But nobody thought of babies, everybody was thinking of battles. Yet which of the battles of 1809 mattered more than the babies of 1809? We fancy God can manage his world only with great battles, when all the time he is doing it with beautiful babies.

"When a wrong wants righting, or a truth wants preaching, or a continent wants discovering, God sends a baby into the world to do it."

While most of the thousands of precious infants born every hour will never be known outside their own neighborhoods, there are great souls being born who will rise above their surroundings. We see with "... Abraham the intelligences that were organized before the world was; and among all these there were many of the noble and great ones, ..." and we hear the Lord saying:

"These I will make my rulers. ... Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:22-23.)

He commanded Adam: "Be fruitful and multiply, and replenish the earth, and subdue it." (Gen. 1:28.)

And the Psalmist sang:

"Lo, children are an heritage of the Lord. ... Happy is the man that hath his quiver full of them. ..." (Psalm 127:3, 5.)

Regarding these "Men of the Hour," Carlyle said:

"The most precious gift that heaven can give to the earth; a man of genius, as we call it; the soul of a man actually sent down from the skies with God's message to us."

What mother, looking down with tenderness upon her chubby infant does not envision her child as the President of the Church or the leader of her nation! As he is nestled in her arms, she sees him a statesman, a leader, a prophet. Some dreams do come true! One mother gives us a Shakespeare, another a Michelangelo, and another an Abraham Lincoln, and still another a Joseph Smith!

When theologians are reeling and stumbling, when lips are pretending and hearts are wandering, and people are "running to and fro, seeking the word of the Lord and cannot find it"—when

clouds of error need dissipating and spiritual darkness needs penetrating and heavens need opening, a little infant is born. Just a few scattered neighbors in a hilly region in the backwoods even know that Lucy is expecting. There is no prenatal care, nor nurses; no hospital, no ambulance, no delivery room. Babies live and die in this rough environment and few know of it.

Another child for Lucy! No trumpets are sounded; no hourly bulletins posted; no pictures taken; no notice is given; just a few friendly community folk pass the word along. It's a boy! Little do the brothers and sister dream that a prophet is born to them; even his proud parents can little suspect his spectacular destiny. No countryside farmers or loungers at the country store, nor village gossips even surmise how much they could discuss, did they but have the power of prophetic vision.

"They are naming him Joseph," it is reported. But not one knows, not even his parents, at this time, that this infant and his father have been named in the scriptures for 3500 years, named for and known to their ancestor Joseph, the savior of Egypt and Israel. Not even his adoring mother realizes, even in her most ambitious dreaming and her silent musings, that this one of her children, like his ancestor, will be the chief sheaf of grain to which all others would lean and the one star to which the sun and moon and the other stars would make obeisance.

He will inspire hatred and admiration; he will build an empire and restore a church—the Church of Jesus Christ. Millions will follow him; monuments will be built to him; poets will sing of him; authors will write libraries of books about him.

No living soul can guess that this little pinkish infant will become the peer of Moses in spiritual power and greater than many prophets before him. He will talk with God, the Eternal Father, and Jesus Christ, his Son, and angels will be his guest instructors.

His Vermont contemporaries know not that this little one just born will live as few men have lived, accomplish what few men have accomplished, and die as few have ever died, in his own sacred blood in a prison at the hands of

assassins as a martyr to everlasting truth!

All expectations are understated.  
Destiny outdistances all imagination and dreams!

"God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea  
And rides upon the storm.

"Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs  
And works his sovereign will."

—William Cowper.

During the unfolding of this Smith-flower; during the brief ripening years of this fruit of the loins of that other Joseph of Israel, the world is preparing for the greatest event since the Meridian of Time. The triplet infants, Liberty, Freedom, and Justice, are contending for life; a small colonial nation is struggling to its feet; the people from many lands, squirming in the "melting-pot," are firming up, suffering labor pains toward the birth of a divine new program, "a marvelous work and a wonder," the restoration of the gospel in all its far-reaching detail.

"We fancy," said Bareham, "God can manage his world only with great battalions, when all the time he is doing it with beautiful babies."

O foolish men who think to protect the world with armaments, battleships, and space equipment, when only righteousness is needed!

Having read the pages of history, six thousand years of it, can we not see that God sent his babies to become the teachers and prophets to warn us of our threatening fate? Cannot we read the handwriting on the wall? History repeats itself.

O mortal men, deaf and blind! Can we not read the past? For thousands of years, have plowshares been beaten into swords and pruning hooks into spears, yet war persists. Ever since Belshazzar saw the finger writing upon the wall of his palace, the warning reappears. It seems to restate with great forcefulness, Daniel's indictment of an unhumble people:

"God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; . . . and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. . . . Blessed be the name of God. . . . he removeth kings, and setteth up kings." (Dan. 5:26-27, 22-23; 2:20-21.)

The answer to all of our problems—personal, national, and international—has been given to us many times by many prophets, ancient to modern. Why must we grovel in the earth when we could be climbing toward heaven! The path is not obscure. Perhaps it is too simple for us to see. We look to foreign programs, summit conferences, land bases. We depend on fortifications, our gods of stone; upon ships and planes and projectiles, our gods of iron—gods which have no ears, no eyes, no hearts. We pray to them for deliverance and depend upon them for protection. Like the gods of Baal, they could be "talking or pursuing or on a journey or per-adventure sleeping" when they are needed most. And like Elijah, we might cry out to our world:

"How long halt ye between two opinions? if the Lord be God, follow him. . . ." (1 Kings 18:21.)

My testimony to you is, the Lord is God. He has charted the way, but we do not follow. He personally visited Joseph Smith in our world in our century. He outlined the way of peace in this world and eternal worlds. That path is righteousness. The Prophet Joseph with all his successor prophets proclaiming the ripening of this world in iniquity and the solution of all vexing problems. The Book of Mormon which he brought into existence relates the story of two hundred years of peace in the old days, which was the greatest era of happiness of which we have any complete record.

God lives as does his Son, Jesus Christ, and they will not indefinitely be mocked. May we hearken and repent "for the day of the Lord is near in the valley of decision. . . . The Lord will be the hope of his people. . . ." (Joel 3:14, 16.)

Joseph Smith is a true prophet of the Living God and his successors likewise. The mantle of authority and

Monday, April 4

Third Day

prophecy and revelation and power lies in his choice servant who now leads us, President David O. McKay, and he is God's prophet not only to Latter-day Saints, but to every living soul in all the world. This is my testimony to you, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve, has just spoken to us.

A special missionary conference, for mission presidents, stake presidencies, stake high councilmen, stake mission presidents, stake missionaries, and others, will be held in the Tabernacle this evening at seven o'clock. This meeting will be under the direction of the First Presidency and General Missionary Committee. Did you hear the bishoprics named? You are all invited.

The singing for this session has been furnished by the Mormon Choir of Southern California, under the direction of Elder H. Frederick Davis. Brother Roy M. Darley has been at the organ.

We read at the opening of this meeting, members of the Choir, appreciation from Mrs. Chandler, in which she used the term "fineness." After listening to your inspirational singing of our hymns, we wish to add to that "fineness," your spirit, the spirit of the Gospel. Thank you for the service you have rendered this session and the Church this day.

The Choir will now sing, "God Be With You," Brother Davis leading, after which the benediction will be offered by Elder Barry P. Knudson, president of the San Diego Stake. Following the benediction this Conference will be adjourned until Wednesday morning at ten o'clock, with the missionary meeting in the Tabernacle, as announced, tonight.

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The Choir sang as a concluding number, "God Be With You."

Elder Barry P. Knudson, President of the San Diego Stake, offered the closing prayer.

Conference adjourned until 10 o'clock a.m., Wednesday, April 6, 1960.

## FOURTH DAY MORNING MEETING

The Conference reconvened Wednesday morning, April 6, at 10 o'clock a.m., with President David O. McKay presiding and conducting the services.

The choral music for this session of the Conference was furnished by the Brigham Young University Combined Choruses, conducted by Newel B. Weight. Alexander Schreiner was at the organ.

### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the Fifth General Session of the One Hundred Thirtieth Annual Conference of the Church. This session of the Conference is being broadcast as a public service by television and radio stations throughout the West. The names of these stations were announced to the television and radio audiences at the beginning of this

meeting. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

We welcome all present this morning here in the Tabernacle, and all members and friends listening in by radio and television. We express appreciation for the presence of state and city officials and educational leaders who are present. We appreciate the presence of our stake presidencies, mission and temple presidents, bishoprics of wards, and all other general officers of the Church.

There are seated in the Choir seats a choice group of young people, as you see. They are members of the Brigham Young University Combined Choruses. Brother Newel B. Weight will conduct the singing. Alexander Schreiner is at the organ. We welcome these young people, and want them to know that even their presence is an inspiration to us. They will furnish the music also this afternoon.



We shall begin these services by the Brigham Young University Combined Choruses rendering, "Here Yet Awhile," conducted by Newel B. Weight. The opening prayer will be offered by Elder Walter W. Hunter, president of the Liberty Stake.

The Brigham Young University Combined Choruses sang as an opening number, "Here Yet Awhile," after which the opening prayer was offered by Elder Walter W. Hunter, President of the Liberty Stake.

### President David O. McKay:

The invocation was offered by Elder Walter W. Hunter, president of the Liberty Stake.

The Brigham Young University Combined Choruses will now favor us with, "Psalm 150," accompanied by organ, brass quartet, and harp, conducted by Elder Newel B. Weight.

The Combined Choruses presented the selection, "Psalm 150."

### President David O. McKay:

It has been one hundred and thirty years since the Church was organized in the house of Peter Whitmer, Sr., Fayette, Seneca County, New York. The group assembled there, and six men bowed in solemn prayer to their Heavenly Father, and proceeded in accordance with a previous commandment to organize the Church. Each individual was confirmed a member of the Church. Joseph Smith, Jr. was appointed Prophet, Seer, and Revelator of the Church. They administered the sacrament. We are told, and I quote: "The spirit of the Lord was manifest in a very great degree. Some prophesied, all praised the Lord and rejoiced exceedingly."

There were others present at this meeting who became convinced of the truth, and came forward shortly afterwards and were received into the Church by baptism. Among these were the Prophet's own father and mother, who were baptized and confirmed members. Martin Harris came forward later. He had been a witness to the Book of

Mormon and mortgaged his farm to pay for the printing of the Book of Mormon. This book had already been published before the Church was organized.

Elder Joseph Anderson, Clerk of this Conference, will now read the vital statistical data of the Church for your information and acceptance.

After Brother Anderson, Elder Orval W. Adams and the auditors of the Church will read the financial report of the leaders of the Church.

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

### CHANGES IN CHURCH OFFICERS TEMPLE, MISSION, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1959

#### TEMPLE PRESIDENTS APPOINTED

Arizona Temple: James Robert Price to succeed Arwell L. Pierce.

Hawaiian Temple: H. Roland Tietjen to succeed Ray E. Dillman.

#### NEW MISSIONS ORGANIZED

European Mission.

North British Mission by a division of the British Mission.

#### CHANGE IN MISSION NAME

French-Polynesian Mission, formerly the Tahitian Mission.

#### MISSION PRESIDENTS APPOINTED

Argentine Mission: C. Laird Snelgrove, to succeed Lorin N. Pace.

European Mission: Alvin R. Dyer.

French Mission: Edgar B. Brossard, to succeed Milton L. Christensen.

Great Lakes Mission: Clifford O. Gledhill, to succeed John E. Carr.

New England Mission: John E. Carr, to succeed Edgar B. Brossard.

North British Mission: Bernard P. Brockbank.

North German Mission: Percy K. Fetzer, to succeed Burtis F. Robbins.

Northern States Mission: Richard Maycock, to succeed Richard C. Stratford.

South African Mission: O. Layton Alldredge, to succeed Glen G. Fisher.

South German Mission: T. Quentin

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Cannon to succeed John A. Buehner and Samuel E. Bringhurst, who is presently serving temporarily as acting mission president.

### NEW STAKES ORGANIZED

American River Stake organized December 6, 1959 by division of North Sacramento Stake.

Manchester Stake organized March 27, 1960 from a part of the British Mission.

New Jersey Stake organized February 28, 1960 from parts of the New York Stake and the Eastern States Mission.

Sydney Stake organized March 27, 1960 from a part of the Australian Mission.

Tampa Stake organized October 25, 1959 by division of Orlando Stake.

University West Stake organized February 7, 1960 by division of University Stake.

### STAKE PRESIDENTS APPOINTED

American River Stake: Austin George Hunt.

Hillside Stake: Harold M. Wright, to succeed Casper H. Parker.

Manchester Stake: Robert G. Larson.

New Jersey Stake: George Harding Mortimer.

New York Stake: G. Stanley McAllister, to succeed George H. Mortimer.

North Sacramento Stake: Lester Dobie Call, to succeed Austin G. Hunt.

Pasadena Stake: Richard Sterling Summerhays, to succeed Howard W. Hunter.

San Francisco Stake: Irven Glade Derick, to succeed Serge J. Lauper.

Sydney Stake: Dell C. Hunt.

Tampa Stake: Edwin Harold White.

Temple View Stake: Maurice J. Taylor, to succeed Percy K. Fetzner.

Twin Falls Stake: Joel Avon Tate, to succeed F. Lyman Schenk.

University West Stake: Lemonte Peterson.

### NEW WARDS ORGANIZED

American River Stake: Fulton Ward, formed by division of Arden Ward; Placerville Ward, formerly Placerville Branch.

Boise Stake: Boise Twelfth Ward, formed by division of Boise Sixth Ward;

Boise Thirteenth Ward, formed by division of Boise First and Second Wards.

Bountiful Stake: Bountiful Eighteenth Ward, formed by division of Bountiful Ninth Ward.

Calgary Stake: Calgary Fifth Ward, formed by division of Calgary First and Fourth Wards; Calgary Sixth Ward, formed by division of Calgary Second Ward.

Cheyenne Stake: Cheyenne Second Ward, formed by division of Cheyenne Ward; Greeley Ward, formerly Greeley Branch.

Cottonwood Stake: South Cottonwood Fifth Ward, formed by division of South Cottonwood Third Ward.

Denver Stake: Denver Tenth Ward, formed by division of Englewood Ward.

El Paso Stake: El Paso Fifth Ward, formed by division of El Paso First Ward.

Granger Stake: Granger Ninth Ward, formed by division of Granger Seventh Ward; Granger Tenth Ward, formed by division of Granger Sixth Ward and Granger Seventh Ward; Granger Eleventh Ward, formed by division of Granger Third Ward.

Hayward Stake: Irvington Ward, formed by division of Centerville Ward.

Juarez Stake: Juarez Second Ward, formerly Juarez Branch.

Las Vegas Stake: Las Vegas Eleventh Ward, formed by division of Las Vegas Seventh Ward.

Lyman Stake: Pinedale Ward, formerly Pinedale Branch.

Maricopa Stake: Tempe Third Ward, formed by division of Tempe Ward.

Monterey Bay Stake: Salinas Second Ward, formed by division of Salinas Ward.

Monument Park West Stake: Monument Park Eighth Ward, formed by division of Monument Park Third, Fourth, and Seventh Wards.

New Jersey Stake: New Brunswick and Trenton Wards, formerly branches in the Eastern States Mission.

New Orleans Stake: Gulfport Ward, formed by division of Biloxi Ward.

New York Stake: Bridgeport Ward, formerly a branch in the New England Mission.

North Box Elder Stake: Brigham City Fourteenth Ward, formed by division

of Brigham City Twelfth Ward; Brigham City Thirteenth Ward, formed by division of Brigham City Fourth Ward.

North Jordan Stake: North Jordan Ward, formed by division of Granger Second Ward.

North Seattle Stake: Seattle Tenth Ward, formed by division of Seattle Eighth Ward.

Olympus Stake: Holladay Fifteenth Ward, formed by division of Holladay Twelfth and Thirteenth Wards.

Phoenix North Stake: Phoenix Nineteenth Ward, formed by division of Glendale Second Ward.

San Francisco Stake: Novato Ward, formerly Novato Branch.

San Jose Stake: Los Gatos Second Ward, formed by division of Los Gatos Ward.

San Mateo Stake: Pacifica Ward, formerly Sharp Park Bench.

Santa Ana Stake: Tustin Ward, formed by division of Orange Ward.

Santa Barbara Stake: Oxnard Second Ward, formed by division of Oxnard Ward.

Snowflake Stake: Holbrook Second Ward, formed by division of Holbrook Ward.

South Carolina Stake: Columbia Second Ward, formed by division of Columbia Ward; Sumter Ward, formerly Sumter Branch.

South Davis Stake: Orchard Third Ward, formed by division of Orchard Ward.

Sydney Stake: Bankstown, Hurstville, Newcastle, Sutherland and Sydney Wards, formerly branches in the Australian Mission.

Tampa Stake: Dunedin Ward, formerly Dunedin Branch; Lakeland Ward, formed by division of Winter Haven Ward; Plant City Ward, formerly Springhead Branch; St. Petersburg Ward, formerly St. Petersburg Branch.

University Stake: University Sixth Ward, formed from various wards.

Weber Heights Stake: Ogden Sixty-First Ward, formed by division of Ogden Thirty-Fourth Ward.

#### WARDS AND BRANCHES TRANSFERRED

American River Stake: Arden, Carmichael, El Camino, Fair Oaks, Fulton,

and Orangevale Wards, formerly of North Sacramento Stake; Placerville Ward, formerly of Sacramento Stake.

Gooding Stake: Hazelton Ward, formerly of Minidoka Stake.

Granite Park Stake: Grant First and Tenth Wards, formerly of Grant Stake.

New Jersey Stake: Montclair, North Jersey and Short Hills Wards, formerly of New York Stake; New Brunswick, and Trenton Wards; Monmouth and Lakehurst Branches, formerly of the Eastern States Mission.

Sydney Stake: Bankstown, Hurstville, Newcastle, Sutherland and Sydney Wards; Blacktown, Parramatta and Wollongong Branches, formerly of the Australian Mission.

Tampa Stake: Bradenton, Dunedin, Lakeland, Plant City, St. Petersburg, Tampa and Winter Haven Wards; and Dade City Branch, formerly of Orlando Stake.

University West Stake: Eleventh, West Eleventh, East Twelfth, West Twelfth, North Thirteenth, South Thirteenth, and University Wards, formerly of University Stake.

#### WARD AND BRANCH NAMES CHANGED

Great Falls Stake: Choteau Branch, formerly Bynum Branch.

San Jose Stake: Los Gatos First Ward, formerly Los Gatos Ward.

Tampa Stake: Plant City Ward, formerly Springhead Branch.

#### INDEPENDENT BRANCHES ORGANIZED

Ashley Stake: Dutch John Branch, formed by division of Manila Ward.

Atlanta Stake: Dublin Branch, formed by division of Empire Ward.

Dallas Stake: Killen Branch, formerly dependent upon Waco Ward.

Fresno Stake: Atwater Branch, formed by division of Merced Ward.

Great Falls Stake: Malmstrom Air Force Branch, formed by division of Great Falls and Great Falls Second Wards.

Honolulu Stake: Guam Branch, formerly a branch in the Southern Far East Mission.

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Missoula Stake: Phillipsburg Branch, formed by division of Allendale Ward.

Monterey Bay Stake: San Lorenzo Valley Branch, formed by division of Santa Cruz Ward.

New Jersey Stake: Lakehurst and Monmouth Branches, formerly branches in the Eastern States Mission.

North Seattle Stake: Anacortes Branch, formed by division of Oak Harbor Branch.

Reno Stake: South Tahoe Branch, formed by division of Carson City Branch.

Santa Rosa Stake: Sonoma Branch, formed by division of Napa Ward.

Sydney Stake: Blacktown, Parramatta and Wollongong Branches, formerly in the Australian Mission.

Walnut Creek Stake: Danville Branch, formed by division of Walnut Creek Ward.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Deseret Stake: Abraham Branch, membership transferred to Sutherland Ward.

Gooding Stake: Gooding Second

Ward, membership transferred to Gooding Ward.

Grantsville Stake: Lake Side Branch, membership transferred to various wards.

Lyman Stake: Farson Branch, now dependent upon Rock Springs Second Ward.

North Carbon Stake: Storrs Ward, membership transferred to Helper Ward.

Pioneer Stake: Riverview Ward, membership transferred to the Twenty-Fifth and Twenty-Sixth Wards.

Reno Stake: Fernley Branch, now dependent upon Fallon Ward.

Salmon River Stake: Cobalt Branch.

Seattle Stake: Seattle Tenth Ward, membership transferred to Seattle Fourth Ward.

#### THOSE WHO HAVE PASSED AWAY

Amy Brown Lyman, former General President of Relief Society.

Blanche Mendenhall Condie, wife of Richard P. Condie, conductor of the Salt Lake Mormon Tabernacle Choir.

#### STATISTICAL REPORT — 1959

##### *For the Information of the Members of the Church:*

The First Presidency issued the following statement concerning the condition and operation of the Church for the year 1959.

Number of Stakes of Zion at close of 1959 .....	290
Number of Wards .....	2,309
Number of Independent Branches .....	305
Total Wards and Independent Branches at close of year .....	2,614
Number of Full-Time Missions at end of year .....	50

##### *Church Membership, December 31, 1959:*

In the Stakes .....	1,336,675
In the Missions .....	279,413
Total Membership .....	1,616,088

##### *Church Growth during 1959:*

Children blessed in Stakes and Missions .....	53,399
Children baptized in Stakes and Missions .....	39,201
Converts baptized in Stakes and Missions .....	33,060

##### *Social Statistics:*

(based on 1959 data from the Stakes)

Birth rate per thousand .....	34.00
Marriage rate per thousand .....	8.01
Death rate per thousand .....	5.50

*Priesthood:*

Members holding the Aaronic Priesthood, December 31, 1959:

Deacons .....	74,796	
Teachers .....	56,904	
Priests .....	77,017	
Total holding Aaronic Priesthood .....		208,717

Members holding the Melchizedek Priesthood, December 31, 1959:

Elders .....	151,392	
Seventies .....	21,883	
High Priests .....	46,658	
Total holding Melchizedek Priesthood .....		219,933
Grand total, members holding Aaronic or Melchizedek Priesthood .....		428,650

*Auxiliary Organizations:*

Relief Society (membership) .....	203,752
Deseret Sunday School Union (average attendance) .....	594,978
Young Men's Mutual Improvement Association (enrollment) .....	186,526
Young Women's Mutual Improvement Association (enrollment) .....	209,275
Primary (children enrolled) .....	311,240

*Welfare Plan:*

Number of persons assisted .....	89,997
Number placed in remunerative employment during year .....	9,178
Man-days of work donated to the Welfare Plan during year .....	249,106
Unit-days of equipment use donated .....	11,635

*Genealogical Society:*

Names cleared in 1959 for temple ordinances .....	907,109
Genealogical records microfilmed in 12 countries during the year were equivalent to 188,411 printed volumes of approximately 300 pages per volume.	

*Temples:*

Ordinances performed during 1959 in the 12 operating Temples:

For the living .....	37,088	
For the dead .....	3,376,533	
Total number of ordinances .....		3,413,621

*Church School System:*

Total 1959 cumulative enrollments in the Church School System (including schools in the Pacific):	
College Students .....	25,054
Elementary and High School Students .....	55,624

*Missionaries:*

Number of missionaries who at the close of 1959 were laboring under calls from the First Presidency in the full-time missions .....	5,500
Number of local missionaries (full-time and part-time) who at the close of 1959 were laboring in these missions .....	1,468
Number of stake missionaries at the close of the year .....	6,799
Total number of missionaries at end of year .....	13,767
Number of missionaries who received training in the Missionary Home during 1959 .....	2,793

Wednesday, April 6

Fourth Day

President David O. McKay:

Brother Harold L. Davis will now read the report of the Church Auditing Department.

April 6, 1950

The First Presidency  
47 East South Temple  
Salt Lake City, Utah

Dear Brethren:

We have examined the 1959 annual financial reports of the Church of Jesus Christ of Latter-day Saints. The reports included the balance sheet as of December 31, 1959 and a statement of operations for the year then ended with supporting exhibits. The examination has been made in conformity with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary under the circumstances.

In connection therewith we have referred to the 1959 Budget approved by the Council on Disposition of Tithes and the minutes of the Committee on Expenditures. All financial records and documents were made available for our inspection.

Our examination, though not entirely completed at this date, indicates that the 1959 annual financial reports, prepared by the Church Financial Department, present fairly the financial operations during 1959.

Operating expenditures and commitments for building projects and Church program loans for the year 1959 were within the income and reserves of the Church. The Church was free from debt with the exception of current expenses not due.

Respectfully submitted,

CHURCH AUDITING  
DEPARTMENT

By:

Harold L. Davis  
Charles Schmidt

President David O. McKay:

Elder Orval W. Adams will now pre-

sent the report of the Church Finance Committee.

April 4, 1960

The First Presidency  
47 East South Temple  
Salt Lake City, Utah

Dear Brethren:

We have made a study of the program under which the finances of the Church are administered, with particular attention to the accounting for all funds received and the manner in which expenditures are authorized and the accounts are maintained and audited. We have determined that all funds are controlled by budgetary procedures; that the budget is authorized by the Council on the Disposition of Tithes composed of the First Presidency, the Council of the Twelve, and the Presiding Bishopric, and that all disbursements are approved by a sub-committee of this Council or authorized agencies.

The Church utilizes modern equipment and accounting procedures in its record keeping, and the work is done by a capable staff. All of the general financial records of the Church are audited by an auditing department which is completely independent of all other departments. Professional accounting firms are employed to audit certain organizations owned or controlled by the Church.

We have discussed the financial report prepared by the Financial Department with the personnel of that department, and with the personnel of the auditing department. Based upon the reports so submitted to us, and explanations made by the personnel we are of the opinion that the appropriations and the expenditures of funds during the year 1959 were all made in accordance with the established procedure outlined herein.

We commend the General Authorities for the manner in which the finances of the Church are administered, and the Financial and Auditing Departments for

the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted

CHURCH FINANCE  
COMMITTEE

Orval W. Adams  
Harold H. Bennett  
Glenn L. Nielson  
Wilford G. Edling  
Weston E. Hamilton

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference, following which Elder Ezra Taft Benson of the Council of the Twelve will address us.

President J. Reuben Clark, Jr.:

My brethren and sisters, this session of our General Conference is in some respects the most essential feature of the Conference. We who are here today are the Church in Conference assembled. We are a constituent assembly of the Church, acting as the Church, and your votes today are the votes of the Church. As I present the officers I wish you to understand that as you vote for the sustaining or otherwise of the officers, you vote as the Church. You make a solemn obligation, as you vote as the Church that you will sustain and uphold the officers of the Church in the positions into which they come as the result of your approving vote. There is no appeal provided for from your decisions, except the appeal that would go to our Heavenly Father if we did anything wrong.

I will now present, as has been announced, the following persons for the positions in which you will vote to sustain or otherwise, of this Church.

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

Henry D. Moyle, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith  
Harold B. Lee  
Spencer W. Kimball  
Ezra Taft Benson  
Mark E. Petersen  
Delbert L. Stapley

Marion G. Romney  
LeGrand Richards  
Richard L. Evans  
George Q. Morris  
Hugh B. Brown  
Howard W. Hunter

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

## GENERAL CONFERENCE

Fourth Day

## ASSISTANTS TO THE TWELVE

Alma Sonne  
 ElRay L. Christiansen  
 John Longden  
 Sterling W. Sill

Gordon B. Hinckley  
 Henry D. Taylor  
 William J. Critchlow, Jr.  
 Alvin R. Dyer

## TRUSTEE-IN-TRUST

David O. McKay

Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young  
 Antoine R. Ivins  
 Seymour Dilworth Young  
 Milton R. Hunter

Bruce R. McConkie  
 Marion D. Hanks  
 Albert Theodore Tuttle

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop  
 Thorpe B. Isaacson, First Counselor  
 Carl W. Buehner, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

## CHURCH BOARD OF EDUCATION

David O. McKay  
 J. Reuben Clark, Jr.  
 Henry D. Moyle  
 Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen

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 Marion G. Romney  
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## President J. Reuben Clark, Jr.:

President McKay, so far as I could judge, the vote was a hundred per cent in the affirmative.

## President David O. McKay:

We have just listened to a report from the Clerk of the Conference, Elder Joseph Anderson, giving vital statistics; Harold L. Davis, representing the

Church Auditing Committee; Orval W. Adams, representing the Church Finance Committee. President J. Reuben Clark, Jr. of the First Presidency presented the General Authorities, General Officers, and General Auxiliary Officers of the Church. We thank you, brethren and sisters, for your unanimous vote in the affirmative.

Elder Ezra Taft Benson of the Council of the Twelve will be our first speaker this morning. He will be followed by Elder George Q. Morris.

## ELDER EZRA TAFT BENSON

*Of the Council of the Twelve Apostles*

My brethren and sisters, if the Lord will bless me I desire to say a few words about a most serious world-wide threat. In the Old Testament we read: "My people are destroyed for lack of knowledge." (Hosea 4:6.)

Thus spoke Hosea, the prophet. In keeping with the spirit of President McKay's masterful opening address, I take these words of warning as my text, "My people are destroyed for lack of knowledge."

As in Old Testament days we need knowledge today. We need to know our enemies. We must assess clearly and accurately the perils that face the free world as we enter the Missile Age. At the same time we must assure ourselves of the knowledge which brings confidence and trust in our ability and that of our friends around the world to face the future—not in fear but with vigilance. From knowledge comes

strength, and from strength comes the power to preserve freedom both at home and abroad.

President Eisenhower and other dedicated men have worked tirelessly to help the free world understand better the deadly world conflict between good and evil which is constantly going on.

We are now entering a period of conferences, first at the Summit in May and again in June when the President travels to Moscow for a ten-day visit in Russia.

As the President said in his State of the Union Message last January, "We will continue in our search for peace and in our efforts to reach *mutually enforceable agreements*."

We have an enormous responsibility here in the United States to help maintain peace and freedom and to push back the somber clouds of war-threats caused by international tensions.

The power of communism depends to a large extent on public ignorance. Knowledge is a dangerous thing—to totalitarian states; but knowledge is strength to a free people.

There are some fundamental facts which must never be overlooked, lest it be said of this our land, "My people are destroyed for lack of knowledge." (Hosea 4:6.)

We must never forget exactly what communism really is. Communism is far more than an economic system. It is a total philosophy of life—atheistic and completely opposed to all that we hold dear.

We believe in an all-wise Creator. Communism teaches that everything in existence came about as a result of ceaseless motion of the forces of nature.

We believe in the dignity of man. Communism holds that human beings are but graduate beasts. Hence communism does not hesitate to destroy those who stand in its way. The Russian communists in their rise to power liquidated millions of their fellow countrymen. The Chinese communists wiped out tens of millions—perhaps as many as 30 million.

We believe in a moral code. Communism denies innate right or wrong. As W. Cleon Skousen has said in his timely book, *The Naked Communist*: The communist "has convinced himself that nothing is evil which answers the call of expediency." This is a most damnable doctrine. People who truly accept such a philosophy have neither conscience nor honor. Force, trickery, lies, broken promises are wholly justified.

We believe in religion as a mode of life resulting from our faith in God. Communism contends that all religion must be overthrown because it inhibits the spirit of world revolution.

Earl Browder, a long-time leader of the Communist Party in the U. S. A., said, "... we Communists do not distinguish between good and bad religions, because we think they are all bad."

This atheistic, degrading, but militant philosophy is backed up with the strength and resources of a big country of 210 million people and a fast-growing economy. In addition, communism has built an empire of 700 million people

more. Besides this, it has agents in all free world countries whose ultimate aim is to overthrow the existing social order and bring these countries under the red flag.

The major communist objective, make no mistake about it, is to destroy any society that adheres to the fundamentals of spiritual, economic, and political freedom—the integrity of man.

As the leading exponent of the free society, the United States is thus the primary target of Marxian-Lenin philosophy.

Internationally, communism seeks to isolate us from the rest of the free world. Here at home, communism ceaselessly pursues the disintegration of the American way of life. It strives to use education, science, literature, art, even the churches, to undermine our free society.

Suppose for a moment that this country fell under communist control. What would be the fruits of this calamity? First, the true seat of government would immediately be removed from Washington to Moscow. William Z. Foster, the former head of the Communist Party in the United States, said this: "When a Communist heads the government of the United States—and that day will come just as surely as the sun rises—the government will not be a Capitalistic government but a Soviet government, and behind this government will stand the Red Army to enforce the dictatorship of the proletariat."

What would this mean to you and me in our daily lives?

Could we own our own homes? Our living quarters would be assigned to us, and we would pay rent to the state as ordered.

Could we own our own farms? Our farms would be collectivized and become the property of the state and we would work them under orders from the state.

Could we start a business and hire people to work for us? To do so would make us criminals.

Could we work where we pleased? We would work when, where, and how we were told—and the government would do the telling. No labor unions as we now know them would be permitted to exist. Neither would Chambers of

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Commerce, Farm Organizations, Rotary Clubs, the American Legion, and other organizations.

What would happen to our bank accounts? All above a small sum would be confiscated. The rest would be state-controlled for us. The state would take over our insurance.

Except for a few closely personal items we would have no property to leave to our families when we die.

We could travel around the country only with police permission.

We could not travel abroad or marry a foreigner without the specific approval of the state.

We could not even write freely to friends in other countries.

Our children would go to the schools selected for them, and only so long as the state permitted. Lenin said, "Give us a child for eight years, and it will be a Bolshevik forever."

Teachers would be free to teach only what the state authorized. William Z. Foster said, "Our teachers must write new school textbooks and rewrite history from the Marxian viewpoint."

To belong to a church would be sure to bring discrimination and penalties of many kinds against us and our families. The great majority of church buildings would become state museums or warehouses.

No real compromise is possible with evil such as this.

Is there any real danger that such a calamity could befall us here? My response to that is merely to recite the following shocking fact:

*In forty years, communism, by trickery and force, has brought more people under its domination than the total number of Christians now living in the entire world—and Christianity has been in existence for nearly 2,000 years.*

We dare not underestimate the communists' zeal, nor their aims, nor their power. To do so could mean our destruction.

We dare not accept communist pledges at face value.

The German situation is a dramatic example.

The Soviet Union in the 1940's sealed off its German occupation zone—breaking its promise.

The Soviet Union built up a power-

ful East German semi-military police force—breaking another promise.

The Soviet Union pledged Germany political freedom, as well as freedom of speech and press. Here again she broke her promise.

The Soviet Union agreed to four-power rule in Berlin, then set up a separate East Berlin—breaking its promise.

I visited the Soviet Union last fall, spending much of my time with the good, honest, hard-working people of the soil. I am sure the Russian people want peace. I am confident that we can look forward to an era of peace if the governments of the world respond to the will of the people. But I saw no evidence that the communist leaders have altered their goal of world conquest—by economic if not by military means.

Even this short visit to the Soviet Union clearly revealed how uneven and unbalanced their economic progress actually is. Their success in the field of rocketry is in sharp contrast to their backwardness in general standards of living. A Soviet wisecrack of recent vintage goes like this: "Last year we got a sputnik and this year a lunik, and one of these days we may even get shoes."

In agricultural efficiency and productivity the Soviet Union is still a long way behind the United States. But they do have a substantial growth potential.

By means of a great effort, including better economic incentives, Soviet agriculture has increased production by one half or more in the past six years.

About fifty million persons work in Russian agriculture and forestry—more than forty percent of their total labor force—compared with a little over seven million persons in the United States, or less than 10 percent of our labor force.

They have relatively few farm machines compared to the United States, and they use a great deal of hand labor, most of it done by women. Some sixty to seventy-five percent of their agricultural labor force consists of women.

But one farm worker in the United States produces enough food and fiber to support about twenty-five persons—one farm worker in Russia produces enough for only five or six persons.

The typical Russian laborer has one

pair of shoes and one suit of clothes. That's because it takes a month's wages to buy a pair of shoes and two months or more to buy a suit of clothes.

They are putting up a bold front as regards their ability to catch up. I saw hundreds of posters in the USSR urging farmers to surpass the United States in per capita production. I also saw numerous posters forecasting the ultimate victory of the communist system.

But we in this country are driving ahead also.

I feel sure that the Soviets will not equal nor surpass our productivity in our lifetime, if ever, under their system of agriculture. Why? Because they can never duplicate the levels of efficiency and productive ingenuity which are called forth in a free society.

But let us not underestimate them. On the contrary, let us strive harder to make our own free system of agriculture and industry even more efficient. And let us constantly keep our guard up.

What can you and I do to help meet this grave challenge from a godless, atheistic, cruelly materialistic system—to preserve our God-given free way of life?

*First, let us all prize the treasures we have in this country.* This is a choice land—all of America—choice above all others. Blessed by the Almighty, our forebears have made and kept it so. It will continue to be a land of freedom and liberty as long as we are able and willing to advance in the light of sound and enduring principles of right.

*Second, let us all do our part to stay free!* Let us stand eternal watch against the accumulation of too much power in government. Here in our free land let us preserve a true climate in which man can grow.

*Third, let us all reaffirm our patriotism, our love of country.* Patriotism is more than flag-waving and brave words. It is how we respond to public issues. Let us rededicate ourselves as patriots in the truest sense.

*Fourth, let us all help to build peace:* True peace springs from within. Its price is righteousness, and to achieve righteousness we must so conduct ourselves individually and collectively as

to earn the loyalty and devotion of other men.

*Finally, let us all rededicate our lives and our nation to do the will of God.* With each of you, I love this nation. It is my firm belief that the God of heaven guided the Founding Fathers in establishing it for his particular purposes. But God's purpose is to build free people of character, not physical monuments to their material accumulations.

Nations that truly love freedom love God. History is replete with examples of once powerful nations that have forgotten God. No nation ripened in iniquity can long endure. "Righteousness exalteth a nation: but sin is a reproach to any people." (Proverbs 14:34.)

We in this land have a rich heritage of freedom. It has rewarded us beyond our brightest dreams. The key to further progress—the key to national security—is the preservation of the initiative, vitality, energy, and resourcefulness of our people. Our material progress is merely a by-product of our freedom. Our God-given freedom, a basic principle of religious truth, is still the most powerful force on the face of the earth.

The people of the world long for peace—and I specifically include the people of Russia.

That is why we can approach these talks with the Russians with inner strength but without illusions. We know that knowledge of the enemy teaches us wariness and caution; we know too that we speak for millions of suppressed people on the Soviet side of the Iron Curtain, all those everywhere who want peace with human dignity.

May I conclude by saying that any system which deprives men of their free agency, which weakens the home and family, which depends on butchery for power, which denies all moral responsibility, which holds that man lives by bread alone, and which denies the existence of God, is of the devil.

This is the communist philosophy. There is no real evidence that it has been changed in the last forty years.

Knowledge of the enemy and knowledge of ourselves give us the strength

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to fight the good fight for freedom and world peace.

May it never come to pass that "My people are destroyed for lack of knowledge," (Hosea 4:6) I humbly pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve, and at present Secretary of Agriculture in the Cabinet of the President of the United States, has just spoken to us.

The Choir and Congregation will now sing, "We Thank Thee, O God, For a Prophet." The Choir is made up of

the Combined Choruses of the Brigham Young University. Following the singing Brother Morris of the Council of the Twelve will speak to us.

The Combined Choruses of the Brigham Young University joined with the congregation in singing the hymn, "We Thank Thee, O God, For A Prophet."

### President David O. McKay:

Brother George Q. Morris of the Council of the Twelve will now speak to us. He will be followed by Elder Marion D. Hanks of the First Council of Seventy.

## ELDER GEORGE Q. MORRIS

### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I sincerely pray that the Lord will direct me in what I shall say upon this occasion. President Moyle Monday morning set forth very clearly and effectively the teachings of the Church regarding the coming of the Savior, and I thought I would like to mention three signs that the Lord gave that we might observe and know when we saw them that he had set his hand again to accomplish final preparatory work for the coming of the millennium.

The first of these was to be the restoration of the gospel of Jesus Christ. That has already occurred, and it occurred 130 years ago. The Church speaks for itself. Its literature, its scriptures, its martyrs, over a million testimonies from lips and lives of members of the Church speak to the world and bear witness that this thing has been accomplished that the Lord has set his hand to do, and it is evident that it is spreading all over the world rapidly.

A week ago Sunday our representatives organized a stake in Australia and on the same day another in England. Our temples encircle the globe. Our people are on all continents and in most of the countries of the world, and God is moving forward with this, his kingdom.

Another sign of great importance was the rise of an evil power. Brother Benson had already very impressively referred to it—communism. The Lord, in the

first section of the Doctrine and Covenants, officially and formally announced to the world the restoration of the true and living Church, and called upon all people to hear and accept the messages of his servants that he was sending forth to the world.

He also said: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth"—that condition, I think we readily understand—"and the devil shall have power over his dominion." (D&C 1:35.)

It is that point that I think is very significant. The Savior recognized the domination of Satan over the world generally, and called him the prince of the world, but in a special way—in the way that Brother Benson has referred to—he has entered into the politics of the world among the nations of the world, and already subjugated about one billion people of the world, and by a dire, sanguinary, and deadly philosophy has brought death to millions and has brought slavery to almost a billion people.

I just want to call one point to your attention. I have not time to name others here. Brother Benson has said that they have declared for world domination, their aim the destruction of all the governments in the world.

I want to read before you God's declaration: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44.)

I bear my witness that that decree of God will hold. It remains for us—members of the kingdom of God—to devote ourselves with singleness of purpose to his service. To love God with all our hearts, and love our fellow men as ourselves, and live and proclaim this gospel of salvation to the world is the only means that will save it.

A third item is God's promise that he would gather Jews to Jerusalem, and I think perhaps we may well now not continue saying the Jews are going to gather in Jerusalem. I think now we may well say they *have gathered*. The ultimate returns will come later as they develop this land and are joined by others.

In a writing issued recently this statement was made: "About two million Jews have returned to restore land which has lain desolate for centuries. In little more than ten years fetid swamps have been transformed into fertile valleys. Orchards now blossom on stony hillsides. Farms have sprouted the desert and towns and cities have been built on the site of ancient settlements."\*

It goes on to explain—I do not have time to read the details—that this movement started about 1880 when pogroms against the Jews drove them from Europe, and they began to trickle into Palestine. In 1909 a number of Jewish families started homes on the sand dunes outside of Jaffa, working with shovels and wheelbarrows. Thus began the city of Tel Aviv, meaning the "hill of spring," Israel's biggest city, the first all-Jewish city built in two thousand years. "Pioneers," as they called their farmers—returned to the land from countries from which the Jews had been driven, in which they could not possess land. They were armed farmers; they constituted the Army of Defense, reminding one of the Prophet Nehemiah who said, "every one with one of his

hands wrought in the work, and with the other hand held a weapon." (Neh. 4:17.)

In 1948, with a population of 600,000, the Declaration of Independence was issued, and the State of Israel was established. An army of 35,000 Jews was opposed by an army of nearly 80,000 Arabs. In about nine months peace was declared and they set up their government. They planted more than 53 million trees. Martyrs' Forest has six million trees, one for each Jewish life lost in Nazi Europe.

This statement by a writer is very interesting:

"Strangely enough when the State of Israel was reborn in 1948, it was a nation of 600,000, the same number which the Bible reports that Moses led out of bondage in Egypt. It now numbers some two million, the same number which it is said populated the ancient Kingdom of Solomon, when Israel was in all its glory."\*

That is why we may now say that the Jews have returned to Palestine. On a land one-tenth the size of Utah they have nearly a half million more people than we have in our whole Church. They have about 258 people for each square mile in Palestine, which is a dense population. We have about ten a square mile in Utah.

So that this may remind us—I cannot give further details—of the words of Isaiah:

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52:9-10.)

And this looks to the time when the Lord Jesus Christ is to stand on the Mount of Olives, and the people will gather about that mount, and they will say, "What are these wounds in your hands and in your feet?" And he will say unto them, "These are the wounds received in the house of my friends." Then they will recognize him—Jesus Christ, the Savior of the world.

I declare to you, my dear brethren

\*Know the World: Israel, "Around the World Program" by Peggy Mann.

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and sisters, that Jesus Christ is the Redeemer of the world, the Son of the Living God. We cannot partly accept him—as a philosopher, as merely the most perfect man who ever lived. When we do that we reject him. We reject his sovereignty and his divinity. He is the God of Israel, and the God of the whole world. He is Jehovah of the ancient scriptures, and God, the Savior of the new scriptures. Into his hands God has placed all things, and given him power over the nations—all flesh, and he is exercising that power.

Things seem to us, in our short-sightedness, all confusion, but a clear pattern is marked out that we can discern. These three things have been accomplished that he told his disciples would happen, as he sat with them on the Mount of Olives, and he is to accomplish all other things. We see now another rebellion like that which occurred at the planning of the world, when Lucifer stood up and impudently proposed that he should be the Savior, and attempted to dethrone God and Jesus Christ, and subject the world to slavery.

Now these issues are drawn again—the same evil power has declared that

they are to conquer the world. God has declared that his kingdom is to consume all the nations of the world. The issues are now clearly drawn, and the time will come when Satan, again, by the power of the Only Begotten, shall be cast down, and Jesus Christ will reign supreme, and all those who believe and accept the fulness of his gospel and devote themselves with all their hearts to the building up of his kingdom will be saved and honored with him. Those who will not must of necessity be cast out.

I bear witness that this is the Church and kingdom of God established by him, and it is never to be thrown down; that Joseph Smith is a prophet of the Living God; that David O. McKay is a prophet of God to this world this day. I bear this witness in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder George Q. Morris of the Council of the Twelve has just spoken to us. He will be followed by Elder Marion D. Hanks of the First Council of the Seventy. Elder LeGrand Richards will follow Brother Hanks.

### ELDER MARION D. HANKS

#### *Of the First Council of the Seventy*

There are three matters which I would mention this morning in brief headlines, leaving to your judgment and experience the fleshing in of the story.

First, I express deep appreciation for the clear and forthright and courageous expressions of conviction which have come from this pulpit at this great conference. They have not been intemperate nor unloving, but they have been firm and understandable and impressive. I mention this because there are those who seem to believe it unfashionable or even unChristian to have unconditional convictions, really to believe in something and to devote one's life and energy to those convictions. As this conference has proceeded, I have been increasingly grateful to belong to a Church, the position of which is clear and the spokesmen for which are convinced and courageous.

At a recent meeting I attended, a talk was given which seemed to be lacking in real conviction. At its conclusion the chairman of the day characterized the experience as "the bland leading the bland."

There is none of this in those who speak here for the Lord.

A statement of Paul to the Corinthians has been widely quoted recently. It seems applicable. He said:

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8.)

Thank God for the unwavering note.

On the first day of May two important events will be celebrated in the United States in which Latter-day Saints should have special interest. While communist-controlled countries are using May Day to demonstrate their military might and their philosophy of rule by force and



fear, the United States of America will be celebrating "Law Day" under proclamation of the President. Its objectives are:

(1) "To foster increased respect for law, enabling the nation to grow in moral strength as it grows in population, resources and world leadership.

(2) "To provide an occasion for the American people to rededicate themselves to freedom for the individual under just laws . . . and to emphasize before the world the contrast between the rule of law in the U.S., and the system of totalitarian lands."

Members of the Church of Jesus Christ of Latter-day Saints are committed to obeying, honoring, and sustaining the law. We are under obligation to obey the law, and more—to honor and sustain it.

I count it one of the great privileges of my life to have been a student of the law for some years and to have acquired through that experience a great respect, as my father had before me, for the system of justice and the body of law which we enjoy in this land. This is not to suppose that every decision, judgment, interpretation, or application of law is good and just altogether. The workings of our appellate system, the initiation, revision, and abrogation of laws, testify that this is not so. It is to suggest that freedom and liberty rest on law, that our laws are rooted deeply in religious principles and rest on the moral law, and ultimately on the law of God, and that it is our responsibility at the ballot box, in the jury box, in civic responsibility and political leadership, in our homes and on the highways, to obey, honor, and sustain the law of the land, and to teach our children to do likewise.

Also on the first day of May there will be celebrated the beginning of National Youth Fitness Week, and again

no people in all the world should be more concerned with the implications of that day, because God has blessed us with the principles, the programs, and the inspired leadership which can lead the young, if they are willing, to the physical, intellectual, social, emotional, and spiritual readiness which will equip them for the great adventure ahead.

Recently I had occasion to ponder the wonderful blessing of organization and leadership opportunities which the Lord has given us, and to consider what might happen if every Latter-day Saint, called to a position of responsibility relevant to the young, would accept the full implications of his stewardship. Think of the wonderful work being done for our children by faithful workers in Primary and Sunday School and MIA, in scouting and exploring, in Aaronic Priesthood work, and in seminaries. Think of the human resources available to the bishop and stake president, and to their counterparts in the missionary field, to reach out for the young and to give them what they need of love, personal interest, visiting, good teaching, recreation, friendship, testimony, and example. There is no program for youth in all the world in any sense comparable. What great things we could do!

God bless us to have a sense of our responsibility and our opportunity in this Church to provide the leadership for our young people which help equip them to be fit for the great days ahead.

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Marion D. Hanks of the First Council of the Seventy. Elder LeGrand Richards, a member of the Council of the Twelve, will be the concluding speaker.

## ELDER LEGRAND RICHARDS

### *Of the Council of the Twelve Apostles*

I am happy, brothers and sisters, to have the privilege of attending this great conference with you, and I have been thrilled with the wonderful messages we have heard. During the conference great stress has been laid upon the great

missionary program of the Church, a subject dear to my heart, having been a missionary most all of my life and having had a desire to be a missionary long before I was old enough to go on a mission, particularly when I read the

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life of the Prophet Joseph Smith by George Q. Cannon, for from that time on I not only lived for but also prayed for the day when I would be privileged to go into the mission field.

One of those whom I admired most in my youth as a great missionary, was the Apostle Paul. I liked his testimony, as he stood before King Agrippa and the most noble Festus and told his story how the Savior appeared to him as he was on the way to Damascus, and you remember Festus said, "Paul, thou art beside thyself; much learning doth make thee mad," to which he replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." King Agrippa then said, "Almost thou persuadest me to be a Christian." (Acts 26:24-28.)

And you remember Paul's reply was: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (*Ibid.*, 29.)

He had already asked them:

"Why should it be thought a thing incredible with you, that God should raise the dead?" (*Ibid.*, 8.)

I was reading a statement from his missionary journey the other day that impressed me, and I would like to read it:

"For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ." (*Ibid.*, 18:28.)

And I thought it would be wonderful if we could hear some of his marvelous testimonies as he took the scriptures in his hands to prove that Jesus was the Christ.

I recall the words of the Savior where he said that we should "Search the scriptures; for . . . they are they which testify of me." (John 5:39.) Then he said to the Pharisees that they did err, not understanding the scriptures, and we have his testimony to the two disciples as he walked along the way to Emmaus and their eyes were holden that they did not recognize him, and he listened to their conversation about his crucifixion and he said, "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.)

He explained the scriptures to them, and he opened their understanding that they might understand the scriptures.

(See *ibid.*, 13 ff.)

I feel that we do not place the value we should on the scriptures, and in the few moments I have this morning, I would like to relate an experience I had less than a year ago. By appointment from the First Presidency and at their request, I was privileged to meet with a group of ministers here in Salt Lake City who were holding a convention. They gave me two hours and a half to explain Mormonism to them.

I explained the great organization of the Church and how it came into existence and bore my testimony of its divinity. I thought of the Apostle Paul, if he had the scriptures and was with us today, and had to convince publicly the people out of the scriptures, how much more he would have to explain to them pertaining to this latter-day gospel dispensation and the second coming of the Redeemer of the world than he had in his day.

I used this illustration with these ministers: I told them that when we built the Los Angeles Temple, I was still the Presiding Bishop, and we took the plans and showed them to the First Presidency one day, and we had eighty-five pages about four feet long and two and a half-feet wide, and we did not have the plans complete for the electrical work or the plumbing, and yet there were eighty-five pages. Now I said to these men, "You could take those plans and go all over this world and try to fit them to any other building in the world, and you could not fit them. There is only one building that those plans will fit and that is the Los Angeles Temple." I said, "Of course, you could find heating plants and light fixtures and plumbing and cement in other buildings just as you do in that temple, but you could not find a building that would fit perfectly those plans."

Then I took the Bible and I said, "The Prophet Isaiah tells us that the Lord declared his work from the beginning and he said that the 'grass withereth, the flower fadeth: but the word of our God shall stand for ever.' (Isa. 40:8.) And as I see it, the Bible is the Lord's blueprint of his work from the beginning until the final winding up scene."

Of course, there is not time for me to go into details here today, but I took scripture after scripture that appeared

in the Bible, and I said to these men, "Do you know anywhere in all the world where you can find a fulfillment of that promise? Take for instance Peter's statement to those who crucified the Christ that before his coming the heavens were to receive him, until the restitution of all things spoken by the mouth of all his holy prophets since the world began. (See Acts 3:19-21.) Do any of you know anywhere in this world, in the history of the world or the history of the people or churches, where that promise has had its fulfillment, and yet people look for his coming?" But if Peter was a prophet of God, Christ cannot come until there is a restitution, and I had explained already to them the fulfillment of that promised restitution of all things.

Then I took the coming of the angel that John saw, flying in the midst of heaven. I said, "Do you know anywhere in the world that there is a record of the coming of an angel with the everlasting gospel to be preached in all the world, to every nation, kindred, tongue, and people, since the time that that prophet's promise was made?"

Then I went through many other of the passages of scripture pertaining to our day, like the coming of Elijah the prophet, and so forth, and then I said this to them, "Now, that Bible is just as much the Lord's blueprint of what he intended to do in this world as the blueprint for that temple was the plan by which that building was to be built."

I said, "It is true that you can find some of the things that are in the Bible in the churches, that is why we have hundreds of them, but you cannot find any other church in all the world that has all of the things that the Lord has promised."

I remember as a boy hearing this statement made that one of the great evangelists of the United States, well-known all over the nation, in talking to a Mormon elder, was asked questions by this elder, and his answer was: "Well, if we were to believe all that is in the Bible, we would all have to be Mormons."

That is my testimony to the entire world: if you believe all that is in the Bible, you would all have to be Mormons, and I come back again to the

importance of the scriptures and the work of the Apostle Paul,

"For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ." (*Ibid.*, 18:28.)

And we can mightily show by the scriptures that he was not only the Christ, but that he will also come again and that he has restored his kingdom to the earth, as we have had testimony after testimony in this conference, and I bear you that testimony, if Paul were here today and knew of the coming of the Father and the Son and all the holy angels that have visited this earth to give us this restitution of all things, think how much more and much greater power he would have to convince the world, and that publicly.

I close with this thought: We have heard about the marvelous progress the world has made scientifically. We read in the newspapers constantly about the day when men will make trips to the moon—I have always said that if I were going I would want to be sure I got a round-trip-ticket—but you know, if they ever make a trip to the moon, and they come back again, every newspaper in all the world will spread it on their front pages and tell what has happened. But how would such an event, as marvelous as it would be, compare with the coming of God the Eternal Father and his Son Jesus Christ to the boy Prophet, Joseph Smith? And why, I say in the words of Paul, "Why should it be thought a thing incredible with you" (*Ibid.*, 26:8) that God should set his hand to do the thing that he promised he would do and as is detailed in the plans of his work.

I leave you my testimony that Joseph Smith was a prophet, that President McKay is his duly appointed successor, and that the power of Almighty God is in this work. I have seen it all my life, and I bear you that witness, in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

Elder LeGrand Richards of the Council of the Twelve has just spoken to us.

You who are listening in over television have had the opportunity, as we have had here in the Tabernacle, of seeing this group of young people who

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overflow the choir seats of the Salt Lake Tabernacle Choir. It is a magnificent sight. All who have been listening in over the radio have already heard their singing. They will be with us this afternoon. They constitute the Combined Choruses of the Brigham Young University. They will now sing, "Christ, the Lord, Is Risen Today." Brother Newel B. Weight is conducting.

After the singing, Elder Max A. Bryan, president of the East Long Beach Stake,

will offer the benediction, and this Conference will be adjourned until two o'clock this afternoon.

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Selection by the Combined Choruses, "Christ, The Lord, Is Risen Today."

Elder Max A. Bryan, President of the East Long Beach Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## FOURTH DAY AFTERNOON MEETING

The concluding session of the Conference was held in the great Tabernacle at 2 o'clock, Wednesday afternoon, April 6.

The Brigham Young University Combined Choruses were present at this session and furnished the choral musical numbers. Don L. Earl directed the Combined Choruses; Alexander Schreiner was at the organ console.

President David O. McKay, who presided and conducted the exercises of the meeting, made the following introductory remarks:

### President David O. McKay:

The music for this session will be rendered by the Brigham Young University Combined Choruses, with Professor Don L. Earl conducting, and Alexander Schreiner at the organ. We shall begin this service by the Combined Choruses singing, "He Watching Over Israel."

The opening prayer will be offered by Elder Grant Martin Bowler, president of the Moapa Stake.

As an opening number, the Combined Choruses sang the selection, "He Watching Over Israel."

Elder Grant Martin Bowler, President of the Moapa Stake, offered the opening prayer.

### President David O. McKay:

Elder Don L. Earl is conducting the Choruses. President Grant Martin Bowler offered the opening prayer. The Combined Choruses will now sing, "Arise, O Glorious Zion," conducted by Professor Don L. Earl. After the singing Elder Harold B. Lee will speak to us.

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The Combined Choruses sang the hymn, "Arise, O Glorious Zion."

### President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Marion G. Romney.

## ELDER HAROLD B. LEE

### *Of the Council of the Twelve Apostles*

My beloved brothers and sisters, for these next few moments I seek the indulgence of your faith and prayers to the end that, guided by the Spirit, I might make some small contribution to the proceedings of this great conference.

Because of the desire expressed by the Brethren that I say something about the history-making events of the past week in the British Mission, I have put aside the text of that which I might have prepared otherwise to say on this occasion. I have determined long since that

the expressed desire of my Presiding Brethren is to me as a command. Therefore, I trust that I might in some measure, give you a picture of some of the things which have transpired of a momentous nature in Great Britain.

This assignment from the First Presidency returned us to the scenes of some of the most soul-stirring incidents and experiences in the history of missionary work in this dispensation. We were at Preston in the midlands of Great Britain where the first missionary work was done. As you will remember the history, the first missionaries were submitted to one of the greatest demonstrations of the power of evil spirits perhaps ever experienced by anyone. Brother Heber C. Kimball, Elder Willard Richards, Elder Orson Hyde and Elder Isaac Russell had, for an hour and a half, as they timed the experience, an awful demonstration of that power.

President Heber C. Kimball, in writing about it afterward, said: "I cannot even now look back upon the scene without feelings of horror; yet by it I learned the power of the adversary; his enmity against the servants of God, and got some understanding of the invisible world."

When he returned home, he asked the Prophet Joseph what was the matter with them that they had to be subjected to such an experience, and the Prophet surprised them when he said something to this effect: "When I heard of it [your experience] it gave me joy, for I then knew that the work had taken root in that land [England.]" Then he related some of his own experiences, and made this significant statement: "The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of his purposes." (*Life of Heber C. Kimball*, 1945 ed., p. 132.)

I have no doubt that the Prophet had in mind the terrifying experience he had in the grove when he prayed for light and was seized upon by this power until he was released therefrom by the coming of the Father and the Son. He no doubt had in mind the experiences when he first went to see the plates, when, as he sought to receive them, he again saw a demonstration of the evil powers.

We were permitted, as we traveled in that same vicinity, to follow the course that Wilford Woodruff was directed under inspiration to go, from the potteries near Hanley down to Froomes Hill, probably some fifty or sixty miles to the south, where, directed by the Spirit, he found a people ready to receive the coming of the servants of the Lord. Within two days after his arrival there, after having met John Benbow and his wife and those who believed in the sect called the United Brethren, he had baptized six members, and in thirty days he had baptized forty-five preachers of the United Brethren, and one hundred sixty members, and obtained thereby the possession of one chapel and forty-five houses for use as meeting places. In eight months he had baptized over 1800—all 600 of the United Brethren with one exception—and 200 ministers of various denominations in the area.

As a true missionary would, without boasting, he wrote this simple summary: "The power of God rested upon us and upon the mission in our field of labor. . . . The sick were healed, devils were cast out, and the lame made to walk."

The work of these first missionaries was not without opposition, and later the *Times and Seasons* wrote about the work around Liverpool: ". . . They were so good in general" (meaning the ministers) "and so pure that they had no room for the gospel. They were too holy to be righteous, too good to be pure, and had too much religion to enter into the Kingdom of Heaven." (*Times and Seasons*, Vol. 2, p. 404.)

And then they wrote: "It seemed that it almost required a horn to be blown from the highest heavens, in order to awaken the attention of the people." (Smith, *Documentary History of the Church*.) I thought of that when, after elaborate arrangements had been made by President T. Bowring Woodbury of the British Mission for all the publicity possible through the great news-gathering wire services throughout the world to get a full coverage, including the local newspapers, to find the next day, hidden down in an obscure place in one of the two Manchester papers, this brief reference to our missionary conference where

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we created this stake and organized a new mission. This is what the Manchester *Guardian* recorded:

### Mormons Hold a Mass Meeting

"British Mormons formed their first diocese in Europe yesterday at a mass meeting of more than 2000 members of the Church of the Latter-day Saints in Manchester, the new center to be built without delay at Wythenshawe, Manchester, at a cost of about 100,000 pounds. The diocese, or stake, covers Manchester, Halifax, Huddersfield, Dewsbury, and Leeds."

I felt like saying what the other missionaries had said, "It seemed as if it almost required a horn to be blown from the highest heavens in order to awaken the attention of the people."

In one year, 1840 to 1841—one year and fourteen days, to be exact—nine members of the twelve were called to labor in the British Mission. If you remember the history here at home, those years marked the period of some of the severest persecution that the Church was to undergo in this dispensation. In that one year and fourteen days the nine members of the twelve, with their associates, established churches in every noted town and city in the kingdom of Great Britain. They baptized between 7000 and 8000 converts. They printed 5000 copies of the Book of Mormon, 3000 hymnbooks, and 50,000 tracts, and they published 2500 volumes of the *Millennial Star* and emigrated 1000 souls to America.

These figures of the summary of the missionary work as done in Great Britain might give you something of an idea of what has happened in the past 123 years in that great country. In 1849 and 1851 over 8000 baptisms were performed in each year, or approximately 1000 converts to each missionary for each of those years. The total number of converts from 1837, when the work was first started, until the end of 1959 totals 136,026. The recorded number of emigrants during that same period was 57,149, and we have reason to believe that thousands of others emigrated without any record being made.

The total number of missionaries who have labored in that field numbers 7398. Twelve of our General Authorities were

British-born, including our own Elder John Longden, who was born at Oldham, now an organized ward in the new Manchester Stake. It is the estimate of Elder Richard L. Evans, who has written an excellent history of the Church in Great Britain during the first one hundred years, that a very large percent of the total membership of the Church today trace their genealogy to Great Britain.

By assignment of the First Presidency, in company with Elder Alvin R. Dyer, president of the European Mission, President T. Bowring Woodbury of the British Mission, and President Bernard P. Brockbank, now president of the new North British Mission, on Sunday, March 27, we organized the new Manchester Stake with a total membership of 2400 members.

In the afternoon session there were 2026 in attendance, in one of the largest theaters in the downtown Manchester City. This stake, including all of the Manchester and Leeds Districts of the mission, and part of the Liverpool District, is now organized with nine wards and two branches.

It was an interesting thing to discover that the leadership of the stake and wards and the branches had to be largely composed of brethren who were baptized converts to the Church of less than five years. Fortunately, and it seemed as though almost by the hand of Providence, we found a few "anchor" men who had been trained in the stakes here at home, who will become the trainers of these new, able, but inexperienced leaders. This stake becomes now, a training ground for leaders of organizations yet to come.

This new stake brings the full Church program into action, so that such an organization will be a demonstration to the world "to shine forth as a standard unto the nations," showing the work of the Church at full flower. Zion, which the Lord declared is "the pure in heart" in that land now, will "increase in holiness and in beauty." Zion will now begin "to arise and put on her beautiful garments." (See D&C 82:14, 97, 21.) This first stake will provide a pattern for stakes yet to come from these great missions. We think we have set it up in such a way that new leaders

so trained will shortly be able to take over still other stakes in that same vicinity, and become a pattern for leaders of stakes in that and the other European missions.

In truth, then, it now begins to build "a defense, a refuge from the storm, and wrath when it is poured out with mixture upon the whole earth," (see *ibid.* 115:6) which as the Lord declared, was the purpose of a stake being organized.

At that same conference, the new North British Mission was organized, with President Bernard P. Brockbank as the new president. Parenthetically I might tell you that he received his notice that he had been appointed as the president of that new mission only two weeks before he actually met us in New York to fly to his new assignment in the North British Mission, leaving his wife and children to make final preparations and the transfer of his business to other hands.

We now have organized in the North British Mission eight missionary districts, with nine missionary districts remaining in the British Mission which will continue to have headquarters in London, the new mission to have headquarters at Manchester, England. The power of God is resting again in the missions of Europe, today, as in the century which has passed.

During the month of March alone, in the British Mission they baptized 360 new converts. In the French Mission, there were another 114 new converts baptized in that mission, which seems for the first time in our day to give evidence that the work is beginning to take root in France, after a shocking demonstration of the power of evil in that mission only two short years ago. And from the North German Mission, to use another example, which we have usually thought of as being behind the Iron Curtain in part, they baptized in the month of March alone eighty-five new converts.

So it was likewise, during the three months of last fall, when we toured the Latin American Missions of South America and in Mexico, we saw evidences of the giant of God's eternal power, if I might speak of it that way, awakening among those wonderful people, where in some of those missions they are hav-

ing 600 to 700 convert baptisms each year, as compared with only fifty to seventy-five in previous years.

Indeed, in the language of Mark's testimony to the early missionaries of the Apostolic Period who received the divine commission of the Lord: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:15-18.)

And then Mark records this significant fulfilment: "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (*Idem* 20.)

President McKay, I have been a personal witness in these last six months that, as the apostles of old found, we are finding today that the servants of the Living God are going forth, the Lord is working with them confirming the work, with the same signs following.

I bear personal witness that the gift of tongues to a whole congregation, which I witnessed, as in the day of Pentecost, was observed down in one of the Latin American Missions, by which this congregation understood what was said, although what was being spoken to them was in a strange tongue. I have witnessed the healing of an impotent and crippled child from birth in the Brazilian Mission. I have witnessed the healing of a blind child in the Central American Mission.

And so, enumerating all of these, more important than any of these signs, I have witnessed the reformation in the personal lives of individuals who accept the gospel and are true to its principles, which results from a true conversion to the gospel of Jesus Christ. I bear you my solemn witness to the onrolling of the work of the Lord. The work is awakening everywhere.

I know that God lives. I bear per-

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sonal testimony to the divinity of the mission of the Savior, and that this is his work, and that President David O. McKay is his true representative here upon this earth in our day, and I do it humbly in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has just addressed us. We shall now hear from Elder Marion G. Romney of the Council of the Twelve. Brother John Longden will be next.

### ELDER MARION G. ROMNEY

#### *Of the Council of the Twelve Apostles*

My beloved brethren and sisters, I bear witness to the truth of all that Brother Lee has just said. As he talked, I was reminded that my grandfather, Miles Romney, heard the first missionaries, Heber C. Kimball, Orson Hyde, and Willard Richards, preach on the streets in Preston, England, in 1837. He heard them on Market Square; he followed them to the Cockpit where they did much of their preaching in those early days. He joined the Church early in 1838, emigrated to Nauvoo in 1842, and now has about 2500 descendants in the Church.

I am tempted, in a way, to comment on my missionary labors of recent months, but will refrain from doing so for fear I might miss some of them. In the last twenty-six months I have toured, for which I am very grateful President McKay, fifteen missions, fourteen of them beyond the borders of the United States, eleven of them foreign-speaking missions. Last October conference time I was in Vienna. Last week I was in Sydney, Australia. I testify to you that the spirit is on the move in every one of the fifteen missions which I visited.

One thing I can say about them all is that in every one of them I heard fervent testimony to the mighty power of the Book of Mormon in bringing souls unto Christ. In my view, the Book of Mormon is the most effective piece of missionary literature we have.

I invite you to pray with me for a rich outpouring of the Holy Spirit, for I would like to stimulate you to resolve to read the Book of Mormon. As I speak, I shall have in mind particularly this fine group of young men and women who are singing for us and all others of their generation.

There are many reasons why we should read the Book of Mormon. To

begin with, the Lord has put us under obligation to do so. He said that he sent Moroni to reveal it (D&C 27:5) and that through his mercy he had given the Prophet Joseph "power from on high . . . to translate [it]" (see *ibid.*, 1:29; 20:8); that it contains ". . . the truth and the word of God—" and "the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also." (*Ibid.*, 19:26; 20:9.)

Nephi tells us that its contents ". . . shall go from generation to generation as long as the earth shall stand; . . . and the nations who shall possess them shall be judged of them according to the words which are written." (2 Nephi 25:22.)

For me there could be no more compelling reason for reading the Book of Mormon than this statement of the Lord that we shall be judged by what is written in it.

Moroni says that the very reason the book has been given to us is that we may know the "decrees of God" set forth therein and by obedience to them escape the calamities which are to follow disobedience. (Ether 2:11.)

To the early Saints, the Lord spoke rather sharply about remembering the Book of Mormon. "Your minds in times past," he said to them, "have been darkened because of unbelief, and because you have treated lightly the things you have received—Which vanity and unbelief have brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all. And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, . . ." (D&C 84:54-57.) Prior to this he had already told them that "the Book of Mormon and the holy



scriptures are given of me for your instruction." (*Ibid.*, 33:16.) On another occasion he had said, "... the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, . . ." (*Ibid.*, 42:12.)

It is of course obvious that unless we read, study, and learn the principles which are in the Book of Mormon, we, the elders, priests, and teachers of "this church," cannot comply with this direction to teach them.

But there is another reason why we should read it: By doing so we will fill and refresh our minds with a constant flow of that "water" which Jesus said would be in us "... a well of water springing up into everlasting life." (John 4:14.) We must obtain a continuing supply of this water if we are to resist evil and retain the blessings of being born again, as we were counseled to do by President McKay.

The great over-all struggle in the world today is, as it has always been, for the souls of men. Every soul is personally engaged in the struggle, and he makes the fight with what is in his mind. In the final analysis the battleground is, for each individual, within himself. Inevitably he gravitates towards the subjects of his thoughts. Ages ago the wise man thus succinctly put this great truth: "For as he thinketh in his heart, so is he": (Proverbs 23:7.)

If we would escape the lusts of the flesh and build for ourselves and for our children great and noble characters, we must keep in our minds and in their minds true and righteous principles for our thoughts and their thoughts to dwell upon.

We must not permit our minds to become surfeited with the interests, things, and practices of the world about us. To do so is tantamount to adopting and going along with them, for the experience of the race sustains the conclusion of him who said that

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, and then  
embrace."

(Pope, *Essay on Man*,  
epistle 11, line 217.)

If we would avoid adopting the evils of the world, we must pursue a course which will daily feed our minds with and call them back to the things of the spirit. I know of no better way to do this than by reading the Book of Mormon.

In all dispensations the Lord has counseled his people to keep in their minds and thoughts the truths he has revealed to them. To the early Saints of this dispensation he said: "... let the solemnities of eternity rest upon your minds." (D&C 43:34.) This counsel followed his statement to the elders: "... Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; And ye are to be taught from on high. . . ." (*Ibid.*, 43:15, 16.)

Instructing ancient Israel not to go after "... the gods of the people which [were] round about" you (Deut. 6:14), he said:

"Hear, O Israel: . . .

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates." (*Ibid.*, 6:4, 6-9.)

"Search the scriptures," (John 5:39) said Jesus to his carping critics, who, being surfeited with the things of this world, rejected him. In the scriptures they could, if they would, learn the truth about him and the things of eternal life which he taught them.

The Psalmist thus recounts the rewards which follow knowing and meditating upon the word of God:

"O how love I thy law! it is my meditation all the day.

"Thou through thy commandments hast made me wiser than mine enemies: . . .

"I have more understanding than all my teachers: for thy testimonies are my meditation.

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"I understand more than the ancients, because I keep thy precepts.

"I have refrained my feet from every evil way, that I might keep thy word.

"I have not departed from thy judgments: for thou hast taught me.

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

"Through thy precepts I get understanding: therefore I hate every false way.

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:97-105.)

I am persuaded, my brethren and sisters, that it is irrational to hope to escape the lusts of the world without substituting for them as the subjects of our thoughts the things of the spirit, and I know that the things of the spirit are taught with mighty power in the Book of Mormon. I believe with all my heart, for example, that if our young people could come out of our homes thoroughly acquainted with the life of Nephi, imbued with the spirit of his courage and love of truth, they would choose the right when a choice is placed before them.

How marvelous it would be if, when they must make a decision, there would flash into their minds, from long and intimate association with them, the words of Nephi: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

And if, when the going gets rough and temptation to abandon the course of righteousness presses upon them, they would think of his plea to his wayward brothers: "... let us be faithful in keeping the commandments of the Lord for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?" (*Ibid.*, 3:15 4:1.)

If our young folks are traditioned in the teachings of the Book of Mormon, they will not only be inspired with righteous courage to choose the right by the example of Nephi, the "two thousand sons of Helaman," and other

great characters of the book, they will also be so schooled in the principles of the gospel of Jesus Christ that they will know what is right.

From almost every page of the book, there will come to them a moving testimony that Jesus is indeed the Christ, the Son of the Living God, our Redeemer and Savior. This witness alone will be a sustaining anchor in every storm. In the Book of Mormon, they will find the plainest explanation of Christ's divine mission and atonement to be found anywhere in sacred writ.

They will be familiar with the great fundamental basic virtues; the Book of Mormon is full of instructions concerning them. They will have learned that "... to be carnally-minded is death, and to be spiritually-minded is life eternal" (2 Nephi 9:39), that the Lord God delights in chastity and virtue which are "... most dear and precious above all things, ..." (Jacob 2:28, Moroni 9:9.) They will know that a violation of this sacred principle is, in the sight of the Lord, an "... abomination ... above all sins save it be the shedding of innocent blood or denying the Holy Ghost." (Alma 39:5.)

They will have learned the folly of putting their trust in the learning of men or in the riches of this world (2 Nephi 9:28-30.) As a matter of fact, there is no fundamental virtue about which they will not be taught, for in the Book of Mormon, as has already been said, is to be found "the fulness of the gospel of Jesus Christ." (D&C 19:26; 20:9.)

And so, I counsel you, my beloved brothers and sisters and friends everywhere, to make reading in the Book of Mormon a few minutes each day a life-long practice. All of us need continuing close contact with the Spirit of the Lord. We need to take the Holy Spirit for our guide that we be not deceived. I am persuaded by my own experience and that of my loved ones, as well as by the statement of the Prophet Joseph Smith, that one can get and keep closer to the Lord by reading the Book of Mormon than by reading any other book. Don't be content with what someone else says about what is in it. Drink deeply from the divine fountain itself.

I feel certain that if, in our homes,

parents will read from the Book of Mormon prayerfully and regularly, both by themselves and with their children, the spirit of that great book will come to permeate our homes and all who dwell therein. The spirit of reverence will increase, mutual respect and consideration for each other will grow. The spirit of contention will depart. Parents will counsel their children in greater love and wisdom. Children will be more responsive and submissive to that counsel. Righteousness will increase. Faith, hope, and charity—the pure love of Christ—will abound in our

homes and lives, bringing in their wake peace, joy, and happiness.

That we will seek these blessings through reading the Book of Mormon, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

#### President David O. McKay:

Elder Marion G. Romney, member of the Council of the Twelve, has just concluded speaking. We will now hear from Elder John Longden, Assistant to the Twelve.

### ELDER JOHN LONGDEN

#### *Assistant to the Council of the Twelve Apostles*

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you. Amen." (D&C 4.)

This is one of my favorite scriptures. I have noted that many of the speakers during this conference have called attention to the revelations of the Lord to the Prophet Joseph Smith. This one was received fourteen months before the Church was organized, for it was recorded in February of 1829. What a great declaration to make to the world! Joseph Smith knew there had been spiritual darkness, and it was revealed to him that a marvelous work was to come forth—not a marvelous thing—you will

note that the word "work" is used. I am thankful for that word—that four-letter word "work." This is a Church of faith and works.

Reference has been made to another revelation bearing on the subject of the restoration of the gospel, the first section of the Doctrine and Covenants:

"Proclamation of warning and commandment to the Church and to the inhabitants of the earth at large—The authority of the Priesthood in this dispensation attested—Second advent of the Lord Jesus Christ foretold—Authenticity of the Book of Mormon affirmed."

This revelation was given November of 1831 after the Church had been organized and set up, as we learned today from President David O. McKay.

Yes, a marvelous work has taken place, and the authority of the priesthood in this dispensation has been attested. It was humbling to hear Brother Lee speak of the little town in which I was born which is now part of a stake of Zion. I recall being told of the missionaries calling in this town at the home of my parents, sixty-four years ago. Elder Mark Austin was one, willing to leave his home here and the comforts and conveniences to carry this glorious message—this marvelous work—to affirm the authenticity of the Book of Mormon to the people of that land.

There was another missionary who had an influence in the lives of my parents—a Methodist minister, who was their neighbor. He told a group at one

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time that he was coming over to America to convert the Mormons, and he paid his own expenses to try to do that. He became acquainted with Elder James Paxman, with whom I had the opportunity to be associated on the high council of the Highland Stake. Elder Paxman was the patriarch of that stake. Before coming to Salt Lake City he had lived in Nephi, Utah.

This Methodist minister some way got to Nephi, where he had several gospel conversations with James Paxman and one or two others. He was heard to make the statement, "It will be a cold day when I join the Mormon Church"—and it was! It was a day in January in Nephi, Utah. They had to break the ice to baptize him. Why? Because he had received a witness. He had received the light of the glorious gospel which banished darkness and untruth and half truths. The authenticity of the Book of Mormon had been affirmed to him. Then he was unashamed after he received that affirmation and witness to be baptized and have hands laid upon his head to receive the gift of the Holy Ghost. He was unashamed to return to England where he assisted Elder Mark Austin in the conversion—or in teaching the gospel—to my parents that they might convert themselves.

A marvelous work has come forth. In years gone by we have been on the defensive because Satan has done everything in his power to thwart the work of the Lord. We are still on the defensive for he is still endeavoring to weaken the faith and testimony of those whose lives have been touched by the gospel. If we continue working at building faith and testimony, he will not have power over this work. This is evidenced by the number of stakes that have been established in spite of his buffetings—294 stakes, some 2400 wards, over 300 branches, in the stakes of Zion; fifty-one missions and the many branches and districts contained therein.

In all parts of the Church we have many men who are anxious and willing to bear witness to this marvelous work, that it is the work of the Lord, not a thing of man. It was deeply stirring to listen to the reports of forty-two mission presidents in the temple a week ago Tuesday—men from all vocations, willing to serve the Lord, to be shepherds,

if you please, of your sons and daughters, all of whom are united in the desire to serve God, to thrust in their sickle that the inhabitants of the earth might be warned, the authority of the priesthood attested, and the authenticity of the Book of Mormon affirmed. The faithfulness of these fine men and women who are bringing to pass the fulfilment of latter-day revelation is most heart-warming. I do not underestimate what has been accomplished in the past—in fact, I salute the leaders through the years—since Joseph Smith made his declaration, "a marvelous work is about to come forth," but I recognize too that today there is just as much faith and devotion in the children of God who are willing to serve and to spread these glorious truths and to build up his kingdom.

Just six months ago last Sunday night—the Sunday night of general conference in October—it was our privilege to be invited to Tooele to attend a missionary farewell. It was a rich experience. I learned that a faithful son from out there had been called into the service by Uncle Sam after filling his mission for the Church. He became acquainted with a young man from Kansas who was a staunch Baptist. This young man had an inquiring mind. He was also observant, and he was willing to listen and learn. Several Latter-day Saint servicemen taught him the gospel. He received a conviction of its truth and was baptized. He and this young man from Tooele decided they would send some of their earnings from their Army pay each month back home to a missionary fund, to help support some missionary. After they were released they learned that this money had been untouched, and the idea came to them that this converted Baptist might go into the mission field to share with others the joy that had come into his life, so he accepted a call to serve as a missionary.

I shall always remember the testimony that he bore that night at his farewell. As he looked down into the congregation and saw there many young people with whom he had been affiliated while in the service of his country, some of them now married, one or two with babes in arms, he said, "I am thankful tonight that I had the oppor-

tunity of meeting with you and learning of these glorious truths, but more important, I want to testify to you that had you kicked over the traces just once, I would not be here tonight." They had preached the gospel by their actions as well as by their words!

Do we fully appreciate the influence that we have in the lives of others? It surely was called to my attention as I listened to his witness and testimony. We must continually work at being Latter-day Saints.

I bear you my witness that a marvelous work truly has come forth. There is nothing like it in the world. It is the pattern for living. The Lord has given us a safeguard, the authority of the priesthood. We may know of the authenticity of the Book of Mormon if we will but study its contents. We have the power of the Holy Ghost which will guide into further light and truth and knowledge. I humbly pray that we will constantly recognize the importance of this marvelous work and wonder and will ever be found furthering it, teaching it, living it, that others may see our good works and glorify our Father in heaven, and his Son, Jesus Christ. I bear witness that they live, that Joseph Smith was and is a Prophet of God, as are those who have succeeded

him down to President David O. McKay today.

May God bless us with the desire and spirit to do, to accomplish, with an eye single to his glory, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

### President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just concluded speaking.

The Congregation and the Brigham Young University Combined Choruses will now sing, "Redeemer of Israel," under the direction of Elder Don L. Earl. After the singing, Elder Milton R. Hunter will speak to us.

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The congregation joined with the Combined Choruses in singing the hymn, "Redeemer of Israel," Don L. Earl conducting.

### President David O. McKay:

Elder Milton R. Hunter will now speak to us. He will be followed by Elder Henry D. Taylor. Elder Milton R. Hunter is a member of the First Council of the Seventy.

## ELDER MILTON R. HUNTER

### *Of the First Council of the Seventy*

"If a man die, shall he live again?" (Job. 14:14.)

From the beginning of human history, millions and millions of people in all nations of the earth have been confronted with this question. Deep in the heart of every person is the desire to live—not only to live a long time here in mortality, but also to rise from the grave. To have immortality, or to live forever, is an innate desire or belief in the hearts of all mortals.

Religions that have offered great satisfaction to the worshipers are those that have had strong doctrines of the immortality of man. Especially in times of sorrow and bereavements have they been able to offer comfort to those in distress.

Christianity has as its center a real,

historical Personage—a Savior-God—in Jesus the Christ, the Only Begotten Son of the Eternal Father. All the pagan rivals of Christianity had mythological savior-gods. According to their myths, some of the pagan gods were not entirely moral. Thus Christianity had a great advantage over all contemporary religions.

Jesus taught, "I am the light and the life of the world." (3 Nephi 11:11; see also John 8:12.) "I am the resurrection, and the life." (John 11:25.) "In him was life; and the life was the light of men." (*Ibid.*, 1:4.)

In him we find life and that eternally; and for this purpose he came into the world.

These marvelous teachings can be illustrated by the example of the death

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of Lazarus. As you recall, he was the brother of Martha and Mary whom Jesus loved greatly. On a certain occasion, Lazarus became very ill. The sisters sent word to Jesus to come. He procrastinated his coming. Lazarus died and was buried. Four days later Jesus arrived. Martha heard that he was coming and ran out to meet him. She said:

"Lord, if thou hadst been here, my brother had not died.

"Jesus saith unto her, Thy brother shall rise again.

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day."

And then Jesus made this memorable and marvelous statement:

"... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?" (*Ibid.*, 11:21, 23-26.)

Martha answered, "Yea, Lord. . . ." And furthermore she said, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." (*Ibid.*, 11:27, 22.)

Mary arrived about this time with ideas similar to those which had been expressed by Martha.

Jesus asked to be taken to the grave where Lazarus was buried. When they arrived at the grave, the Master told those present to take the stone from the mouth of the cave in which Lazarus' body had been placed. Jesus' spirit groaned deeply within him, and then he prayed in sincerity and humility to his Father. After praying, "he cried with a loud voice, Lazarus come forth." (*Ibid.*, 11:43.) Although Lazarus had been dead for four days, he came from the tomb. This marvelous event gives definite evidence that if a man die, he is not dead—he will live again.

On several occasions during Christ's ministry, he raised the dead, thereby giving additional evidence that man will live again.

On a beautiful Sunday morning, about this time of the year, according to the Gospels of Matthew, Mark, and Luke, at the break of day Mary Magdalene, Mary, the mother of the Lord, and other women whom Jesus loved, went to the sepulchre where the Master's body

had been laid to anoint his body with spices. They desired to give his body a more proper burial. Upon arriving at the tomb, they found that the huge rock had been rolled away and the door was open. They entered the sepulchre and saw a young man—an angel—sitting there. He was

"... clothed in a long white garment. . . .

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here. . . ." (Mark 16:5-6.)

They left the sepulchre, hurried back to Jerusalem, and reported the resurrection of Jesus to Peter and John. According to the Gospel of John, these two apostles ran to the tomb, and Mary Magdalene followed. As Peter and John entered the sepulchre, they found it empty. They also found the burial clothing folded neatly. And then the apostles left the sepulchre and returned to Jerusalem.

But Mary Magdalene lingered near the door of the sepulchre weeping bitterly. She felt the presence of somebody near who she thought was the caretaker of the garden. The Personage near said, "Woman, why weepest thou? whom seekest thou?"

And she said,

"Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." (John 20:15.)

And then in his affectionate and beautiful way, Jesus said, "Mary." She recognized the voice of the Master. She brushed her tears away and, running towards him, exclaimed, "Rabboni." As she was about to embrace him, the Master said,

"Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (*Ibid.*, 20:17.)

Thus Jesus Christ had come into mortality and had fulfilled the purpose for which he had been foreordained. He had shed his blood for the sins of the world both in Gethsemane and on the cross. Now he had broken the bands of death, thereby becoming the first fruits of the resurrection. As he rose from the grave, so shall all people who live upon this earth rise from the grave.

In fact, we read in Matthew, that at the time Jesus rose from the grave,

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

Perhaps the Book of Mormon gives the most beautiful account of the appearance of Christ to mortals following his resurrection. A terrific storm for three hours and intense darkness for three days and nights, which occurred while Christ's body was on the cross and in the tomb, were now over. It was a beautiful, sunny day, appropriate for the symbol of Jesus' being the light and the life of the world.

The people in the Land of Bountiful had assembled in front of the temple. They were discussing the various marvelous events which had taken place during the few previous days, especially those things pertaining to Jesus Christ. Suddenly they heard a voice speak as though it came out of the heavens. It was not a harsh voice. Neither was it a loud voice. Nevertheless it pierced them to their very hearts, "causing their hearts to burn within them." (3 Nephi 11:3.) At first they did not understand what the voice said.

They gazed heavenward and heard the voice the second time and then the third. This time they understood the voice, and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"... as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; ..." (*Ibid.*, 11:7-8.)

He descended from the heavens, and stood in their midst, and said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, ..." (*Ibid.*, 11:10-11.)

The people fell upon their knees and

worshiped him. And then Jesus said unto them:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world, ..." (*Ibid.*, 11:10-11.)

Thus Jesus Christ presented himself to the Nephites as the resurrected Messiah and Savior of the human family.

The people went to Jesus and thrust their hands into his side and felt the prints of the nails in his hands and feet. Then they shouted, "Hosanna! Blessed be the name of the Most High God!" (*Ibid.*, 11:17.) And they fell at Jesus' feet and worshiped him.

After this occurred, Jesus selected twelve men to be his apostles. He taught them and the other Nephites the gospel. The resurrected Savior performed many marvelous miracles among them, even greater than he had done among the Jews. For several days he ministered to the inhabitants of ancient America.

On one of these occasions, he asked Nephi to bring to him the records of his people. After he had glanced through the records, he said:

"Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto his people, that at the day that the Father should glorify his name in me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so?

"And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled." (*Ibid.*, 23:9-10.)

Christ admonished the Nephites for neglecting to record these important predictions and their fulfillment. He commanded Nephi that "it should be written; therefore it was written." Perhaps Jesus desired that those important events should be recorded as a testimony for the people in the latter days to help us know that if a man dies, he will live again.

One of the greatest events, if not the most important event that ever occurred in ancient America was the appearance

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of the resurrected Savior to the inhabitants of this land. The story of the marvelous events connected therewith are beautifully told in Third Nephi.

The Nephites apostatized from the true religion Christ taught them and later as a nation were destroyed, and the Lamanites became a degenerate, pagan, apostate people. Yet from age to age many of the principal ideas relative to Christ and his visit to ancient America persisted.

Following the discovery of America, the Europeans visited various tribes of Indians. From them they learned that practically every tribe had a strong tradition regarding the appearance to their ancestors of the white and bearded God. He had given the progenitors of the American Indians their culture and their religion. So deep was the impression made by Christ upon the minds of the ancient Americans, that their descendants—the various Indian tribes—retained the principal details of the history and teachings of the resurrected Messiah.

The Spanish Catholic fathers found that the religion of the American Indians was so much like Christianity that the claim was made that “the wicked devil had beaten the Catholic fathers to the New World and had put a counterfeit Christian religion in the hearts of the Indians.” A study of the religion of the American Indians seems to indicate that in some respects their Christianity was almost as true as that of the European conquerors.

My dear brethren and sisters, “. . . I

know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God.” (Job 19:25-26.) I know, as Amulek testified, as recorded in Alma, that every man, woman, and child, male and female, bond and free, righteous and the wicked, through the atonement of Jesus Christ—through his grace—will rise from the grave and will receive immortality. I am also convinced that each person will stand before the judgment seat of the Messiah to be judged for the life lived here in mortality. We will be held accountable for every action that we commit, for every word that we speak, and for every thought that we think.

Furthermore, I bear witness that Jesus Christ not only through his atonement gave us immortality, but also through the gospel plan of salvation provided a means whereby we may gain eternal life. If we are faithful in keeping God's commandments, being sufficiently obedient in all things, we shall rise in the resurrection and return to the presence of the Father and the Son and receive a glorious exaltation or eternal life. May God bless us that we may do so, I humbly pray, in Jesus' name. Amen.

### President David O. McKay:

Elder Milton R. Hunter of the First Council of the Seventy has just spoken to us. We shall now hear from Elder Henry D. Taylor, Assistant to the Twelve.

### ELDER HENRY D. TAYLOR

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, I have come to know how it feels to be the last leaf on the tree.

I am grateful for my membership in the Church of Jesus Christ of Latter-day Saints, and with these other Brethren, I bear my witness that I know that the gospel is true, and that this Church is led by divine and inspired leadership.

I rejoice in the growth of the Church. As Brother Lee reported on the organization of a stake in England, and we heard from Brother Stapley and Brother Rom-

ney of the organization of a stake in Australia, I was reminded of some prophetic words by President McKay. Sometime ago, as President and Sister McKay returned from New Zealand after the dedication of the temple there, many of us met them at the International Airport in Los Angeles. President John M. Russon of Los Angeles Stake and I were walking with President McKay from the plane toward the terminal, when he stopped us and said, “Brethren, next Thursday when the First



Presidency and the Council of the Twelve meet, I am going to recommend that a stake be organized in New Zealand." He continued, "You know, we live in a jet-age, and with these fast planes it will be possible for the General Authorities to travel swiftly to any part of the world, to visit stakes as they are organized."

Now we have seen those words fulfilled not only in New Zealand but also within the last week in England and Australia.

Recently I enjoyed my first experience of traveling on a jet-propelled plane. It was amazing the speed at which we traveled. Less than two hours after leaving Denver, we were in Chicago. Prior to departure we were required to place our luggage on a pair of scales. If the weight was under forty pounds the amount allowed each passenger, a green light flashed. But if the weight exceeded forty pounds, a red light flashed, and a bell rang. The weight exceeding the allowance is considered excess baggage and a penalty or additional charge is levied. When the red light flashes, one begins to consider the unnecessary articles he could have left behind, such as an extra pair of shoes, for example.

The thought occurred to me that this earth life is also a rapid flight or journey. We are traveling toward a desirable destination, that of eternal life and exaltation. Now the Lord has said, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Our goal should be to become perfect, even as our Father in heaven is perfect. It would be well in early life to select and make secure the characteristics and traits needed for this journey of life, discarding the ones which are harmful and which might be classed as excess baggage. We can then be sure as we continue our journey, that the green light and not the red one will be flashing.

What are some of the traits which might be regarded as excess baggage on our journey toward perfection? To mention but a few: hate and anger and the holding of grudges, a hot temper and a quick tongue, envy, jealousy, and greed, a critical attitude resulting in faultfinding, backbiting, and judging

harshly. All these are excess baggage and we shall have to pay dearly for them.

In contrast there are certain basic, essential characteristics or traits which are very desirable. They constitute legitimate or necessary baggage on our life's journey. One is love, love for our Father in heaven, love for fellow men and neighbors. The Savior taught, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

Someone has said, "Be kind to your enemies, for you are the one who made them."

One of the most beautiful stories of love, loyalty, and devotion, related in the scriptures is that of Ruth. It seems that there was a famine in the land of Bethlehem. A certain man took his wife, Naomi and their two sons and journeyed to the land of Moab. The husband became ill and passed away, leaving his widow and the two boys. Subsequently the two sons married Moab girls, but within ten years' time, both of the sons also died. Naomi felt impressed that she should return to her homeland in Bethlehem. Her two daughters-in-law expressed a desire to accompany her. But Naomi encouraged them to return to their former homes, friends, and loved ones. One left, but the other, whose name was Ruth, overcame Naomi's objections, when she uttered these tender and memorable words: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

"Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." (Ruth 1:16-17.)

Self-control is a very valuable asset to possess on life's journey. The ability to control one's temper, one's tongue, one's thoughts is highly commendable. As pointed out in Proverbs:

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

Another excellent quality is a forgiving nature and disposition. The Lord has admonished us to be ever ready and willing to forgive our fellow man. In these latter days he has counseled:

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:9-10.)

One of the virtues possessed by the Savior so perfectly that we should strive to perfect in ourselves, is that of tolerance, that is, a willingness to be long-suffering, patient, to appreciate another's point of view. Let us be strict and critical with ourselves, but lenient and tolerant with others.

With the passing of each day we travel along our journey, some improvement should be found in our lives. As a woman testified in a prayer meeting, "I ain't what I ought to be; and I ain't what I'm gonna be; but anyway, I ain't what I was."

The Savior set us the example. We should earnestly strive to pattern our lives after his. If we do this, we will

discard those qualities that constitute excess baggage. We will carry with us only those characteristics that are essential and that will permit us to continue our journey unencumbered.

The poet Henry Van Dyke has given us these words of counsel regarding our way of living:

"To be glad of life because it gives you the chance to love and to work and to play, and look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and spend as much time as you can with body and with spirit in God's out-of-doors. These are little guide posts on the footpath of peace."

May we all live so that our life's journey may be pleasant and we can obtain the peace of God which passeth all understanding, I humbly pray, in the name of Jesus Christ, our Savior. Amen.

## PRESIDENT DAVID O. MCKAY

The Brigham Young University Combined Choruses have furnished the music for this session and this morning's session. We wish to express our appreciation to these young men and women of Brigham Young University. We know that they have spent many hours in practice in the weeks that have gone by so that we could enjoy their inspirational singing. We thank you young folks for the efforts you have put forth. We are grateful for the inspiration that you have given this conference, including all who have been listening in to this program. We are proud of you! We have reason to be proud of all our young people with a few exceptions.

I have frequently said, and I repeat, we have confidence in our young folks. It is our duty as adults and their parents to set them a proper example in the home and in society. It is our responsi-

bility to impress our children with our sincerity in our belief in the gospel of Jesus Christ. Never should parents teach one thing about the gospel and do another. Children are very susceptible to insincerity.

Yes, we thank you young folk for the effort you have put forth. May our Heavenly Father protect you as you go back to your homes, and may he ever bless you for the unselfish service you have rendered. We shall cherish the memory of your inspirational singing that you have given us this day.

I should like to express, also, our appreciation to the approximately 2,000 singers from Utah, California, and Oregon who have presented special music for this general conference—two thousand singers who have furnished music for the Primary conference sessions, for the priesthood meeting, and

Sunday School conference! Freely have they given of their time and talents to help make this conference a success. Many of them traveled at their own expense. Let me just repeat the groups:

Saturday night in this tabernacle, we had the Portland Stake priesthood chorus at the priesthood meeting, under the direction of Elder Bruce Kelly. Fifty-three thousand members of the priesthood heard their inspirational singing Saturday night over a closed circuit in 244 buildings throughout the United States, Canada, and Mexico.

On Sunday, we had the Tabernacle Choir at the Sunday sessions, under the direction of Elder Richard P. Condie. You remember that inspiring day.

On Monday, the Mormon Choir of Southern California sang at the two sessions under the direction of Elder H. Frederick Davis.

Monday night, in the Tabernacle, we had the Salt Lake Valley Regional Mission Choir, at the missionary meeting. This small chorus under the direction of Elder Rudy Mueller, sang hymns in the different tongues.

Today, the Brigham Young University Combined Choruses, under the direction of Dr. Newell B. Weight and Don L. Earl, furnished the singing. We are the recipients of inspiration and blessing from these various groups. While we thank the members from Brigham Young University, we are not unmindful of all the others.

I wish also to express appreciation and gratitude to all who have in any way contributed to the success of this great conference. First, to the General Authorities we express deep appreciation for the inspirational messages they have given us. The latest conference is always said to be the best, but really this has been the best conference I think we have ever held.

I should like to express appreciation to the public press and the reporters for their fair and accurate reports throughout the sessions of the conference.

Third, in your behalf, I express appreciation for the co-operation of the city officials; the city traffic officers, especially, in their expert handling of the increased traffic; to the fire department, on hand for any emergency; to the Red Cross members, whom you see

around, ready to take care of anybody who might suddenly be taken ill.

I have mentioned already our ushers who have rendered service in seating the great audiences of these conference sessions.

We must not forget to thank the radio and television stations. Throughout our own city and the nation they have carried the sessions of this conference, and have been the means of permitting untold thousands of people to hear the conference proceedings—the most extensive television and radio coverage ever given the Church.

Again, we express appreciation for the lovely flowers that have beautified this building during our assemblies—scores of members of the Church have spent many hours in picking these flowers and in getting them ready for shipment to Salt Lake City. Ten thousand sweet peas were gathered under the direction of David M. Hansen of Mesa, Arizona, with the aid of the youth of the Mesa seminaries. Members of the Church in the Phoenix stakes sent a quantity of stocks. The Southern States Mission sent some thirty dozen gladioli. The Oakland-Berkeley Stake sent cala lilies, and the Tacoma Stake sent fifty dozen daffodils, through the kindness and generosity of Puyallup Valley Daffodil Festival, Inc., Tacoma, Washington.

One day, two men were walking near Emmaus, a town not far from Jerusalem, and a man suddenly appeared by their side. They did not recognize him. After he left them, they said, "Did not our heart burn within us . . . ?" (Luke 24:32.) Luke tells us about that incident, after he had inquired of many people who had had some intimacy with Jesus.

I think that there are many in this congregation, and I hope many who have been listening over radio and television who have had their hearts "burn within them" as they have listened not only to the inspirational singing, but to the sublime testimonies, and I hope as their hearts have burned within them, that they realized the message that went into their hearts. I hope they have an inkling, at least, of the divine truth that they are sons of God, and that that burning within them was just a touch of harmony between them and the infinite, the Spirit of God which

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will enlighten our minds, quicken our understandings, and bring all things to our remembrance.

If we were just animals, we should never have a feeling of that kind. That is evidence that man has a greater destiny than just a mere animal life. That is a touch of the spirit! Every man who has sensed that has a testimony himself and every woman also has a testimony herself, that man is a dual being. He has a body, just as all other animals have. But he has something that comes only from his Father in heaven, and he is entitled, is susceptible to whisperings, susceptible to influences from his Divine Parent, through the Holy Ghost, the medium between us and God the Father and his Son Jesus Christ.

This has been in a remarkable manner, an outstanding spiritual conference. I should like to say a word about that; it came to me last evening: The highest acquisition of the soul we have experienced—the spiritual, the divine in man; the supreme crowning gift that makes him king of all created beings. Spirituality is the consciousness of victory over self, the consciousness of being above the passions, whether in anger or jealousy or envy, or hatred. To feel that you can be above those animal-like feelings, is to experience spirituality, and every man and woman whose heart burned when he or she heard the testimony of these brethren, experienced that spirituality.

It is the realization of communion with Deity. No higher attainment can be reached than that.

Remember what Paul said? "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

"Now the works of the flesh are manifest, which are these; Adultery (the Revised Version leaves that out, but it does not leave out fornication), fornication, uncleanness, lasciviousness.

"... hatred, variance, emulations, wrath, strife, . . . heresies (I am not reading it all),

"Envyings, . . . drunkenness, revellings,

and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts.

"If we live in the Spirit, let us also walk in the Spirit." (Gal. 5:1, 16, 17, 19-25.)

We have had testimonies during this conference, the testimony of the Spirit, that we are children of our Father. We have had testimony that God is a living Being. We have had testimony that Christ is at the head of his Church. Have you not felt that testimony? We have had testimony of the Spirit that he has revealed in this dispensation the gospel of Jesus Christ to the Prophet Joseph Smith. Have you not felt that, too, this conference? We have never held a greater conference.

I bear you that testimony that I know whereof I speak; that we must live in the spirit and get power thereby to overcome the lusts of the flesh as enumerated here by a man who knew. And you know, and the happier you will be if you live above the flesh. Conquer the animal within you when you are tempted to scold or find fault with your wife or with your husband. Control your tempers if prompted to deal unjustly with a wayward child. Young men and young women, conquer your own desires and obey your parents. Do not think that they are old-fashioned. They are more experienced than you. Love them, be kind to them.

God bless those who have given the messages of this conference. They have risen to heights sublime.

May he bless us all that we may go home with a firmer resolve than we have ever had before to live the gospel of Jesus Christ; to be kind to our neighbors, honest in our dealings, so that men seeing our good works may be led to glorify our Father which is in heaven, I pray, in the name of Jesus Christ. Amen.

## President David O. McKay:

The Brigham Young University Combined Chorus will now sing, "Hallelujah," from "The Mount of Olives." The benediction will be offered by Elder R. Roscoe Garrett, president of the Juab Stake, and this Conference will be adjourned for six months.

The Combined Chorus of the Brigham Young University sang, "Hallelujah" (From the "Mount of Olives.")

Elder R. Roscoe Garrett, President of the Juab Stake, offered the benediction. Conference adjourned sine die.

The Portland Stake Priesthood Chorus furnished musical numbers for the General Priesthood Meeting Saturday evening, April 2, with Elder Bruce Kelly directing the singing of the Chorus.

At the Sunday morning and afternoon sessions (April 3) the Salt Lake Tabernacle Choir furnished the choral music, Richard P. Condie conducting, assisted by Jay E. Welch, Assistant Tabernacle Choir Conductor.

The Mormon Choir of Southern California, H. Frederick Davis, Conductor, furnished the music for the Monday morning and afternoon sessions.

The music for the Wednesday morning and afternoon sessions was furnished by the Brigham Young University Combined Chorus. Elder Newell B. Weight conducted the singing of the Choruses at the morning meeting and Don L. Earl at the afternoon session.

Richard P. Condie, Conductor of the Tabernacle Choir directed the singing of the Tabernacle Choir at the *Tabernacle Choir and Organ* broadcast as also on the *Church of the Air* program, Sunday morning. Alexander Schreiner was at the organ.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

JOSEPH ANDERSON  
Clerk of the Conference

## CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 8:30 a.m., Sunday, April 3, 1960. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is The Work."

Announcer: The Church of the Air is presented by CBS Radio so that representatives of many faiths may address a nationwide congregation. Today's service, presented in association with the Semi-Annual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Elder Howard W. Hunter, a member of the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir, directed by Richard P. Condie, with Frank W. Asper at the organ.

The Tabernacle Choir sings the words of Ellen Underwood with the music of Stanley Effinger. "The bread that bringeth strength I want to give, the water pure that bids the thirsty live; I want to help the fainting day by day, I'm sure I shall not pass again this way . . . I want to give good measure running o'er, And into angry hearts I want to pour; The answer soft that turneth wrath away . . . I'm sure I shall not pass again this way. . . . I want to give to others hope and faith, I want to do all that the Master saith, I want to live a-right from day to day, I'm sure I shall not pass again this way. . . ."

(The Choir sang: "I Shall Not Pass Again This Way."—Effinger.)

Announcer: We hear now J. R. Parks setting for the 24th Psalm, with the voice of Jessie Evans Smith singing as soloist with the Tabernacle Choir: "Who shall ascend unto the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto vanity, nor sworn deceitfully."

(The Choir sang: "The King Of Glory."—Parks.)

**Announcer:** We now hear on this Church of the Air Service Howard W. Hunter of the Council of the Twelve Apostles of the Church of Jesus Christ

of Latter-day Saints, frequently referred to as the Mormon Church. Elder Hunter came to his recent Church calling as a successful lawyer and distinguished civic servant. Today's talk is titled: "As He Thinketh."

## ELDER HOWARD W. HUNTER

### *Of the Council of the Twelve Apostles*

Since the beginning God has given to every man the power to control his thoughts. He has also given man the freedom to select the course in life he wishes to pursue. When Adam was placed in the Garden of Eden, the Lord commanded him saying:

"Of every tree of the garden thou mayest freely eat; But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16, 17.)

Although Adam was thus admonished not to partake of the fruit of the tree of knowledge of good and evil, nevertheless he had the right to think for himself and the right to make his own choice.

Scriptures are replete with God's promised blessings to us if we will keep His commandments and comply with His laws, but it is a fundamental principle that we are never compelled to do His will. In ancient times the Lord commanded Israel to keep all of His commandments with the promise of an abundant harvest if they would do so, but in the event they failed, His wrath would be kindled against them. He said:

"Behold, I set before you this day a blessing and a curse; A blessing if ye obey the commandments of the Lord, your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." (Deut. 11:26-28.)

So it has been down through the ages. Although God has pointed the way, He has given to all men the right to think for themselves and make their own choices.

Marcus Aurelius once said, "A man's

life is what his thoughts make of it." Emerson said, "A man is what he thinks about all day long." Man's mind may be likened unto a flower garden. It can be a thing of beauty and inspiration to the gardener and all who may gaze upon it, or it may be ill kept and overrun with weeds. As the plant which produces the beautiful flower grows from a seed, so every act of man springs from the hidden seed of thought. As a being of power and intelligence, and master of his own thoughts, man has the divinely given ability to make of himself what he chooses to be.

Dr. Robert A. Milliken, well known in the circles of science, and once winner of the Nobel Prize, made this significant statement: "I think you will not misunderstand me when I say that I have never known a thinking man who did not believe in God." George Washington, whom we revere as the Father of our Country, had a deep and abiding faith in God. Abraham Lincoln, on many public occasions, made it known that his actions were motivated by his firm belief in God. We will recall that Jesus was asked:

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:36-40.)

As man's thoughts turn to God and the things that pertain to God, man undergoes a spiritual transformation. It lifts him from the commonplace and gives to him a noble and Godlike character. If we have faith in God, we are using one of the great laws of life. The most powerful force in human nature

is the spiritual power of faith. Jesus said:

"According to your faith be it unto you." (Matthew 9:29.)

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

God is our Father, and we are his children. From father to child there exists that same natural parental love that is expressed by our Heavenly Father for His children. When the prodigal boy, in that parable which most perfectly tells the story of the sinning, and repentant life, "came to himself," his first words were, "I will arise and go to my father." (Luke 15:18.) While he is yet afar off the waiting father sees him coming and is moved with compassion. Repentance is but the homesickness of the soul, and the uninterrupted and watchful care of the parent is the fairest earthly type of the unfailing forgiveness of God. The family is, to the mind of Jesus, the nearest of human analogies to that divine order which it was His mission to reveal.

Fathers and mothers have a great responsibility with respect to the children which are entrusted to their care. One of the greatest needs of the day is for parents to teach and encourage young people to conduct themselves according to Christian standards. In the Book of Proverbs we find this admonition to parents:

"Train up a child in the way he should go; and when he is old, he will not depart from it." (Proverbs 22:6.)

The greatest training that can be given to a child is that which comes from the example of parents. Parents need to set the example for young people to follow. Great strength comes from the home where righteous principles are taught, where there is love and respect for each other, where prayer has been an influence in the family life, and where there is respect for those things that pertain to God.

The Christian family gets its unity and stability, not by outward regulation, but by the natural processes of its inward life. It has its troubles and sorrows and they draw hearts together; it has its joys, and they are multiplied by being shared. As the children are

taught the lessons concerning their Heavenly Father and the truths of the Gospel, and of the son whose return the father is waiting—they will interpret these truths as Jesus prompted them to do, in the language of their own loving and united home.

Young people need to be taught by parents in the home to have the desire to live clean lives and have clean thoughts.

"For as he thinketh in his heart, so is he." (Proverbs 23:7.)

This often quoted line from the Book of Proverbs is as applicable to youth as to old age and should be a reminder to parents that the acts and conduct of young people are motivated by their thoughts.

I am deeply impressed by the great youth program of the Church which I have the honor to represent. Thousands of young people across our nation are meeting in fireside groups of their own age where they are discussing among themselves, under the guidance of their leaders, the problems of modern day youth. Such problems as drinking, smoking and going to questionable places; dating, chaperonage, courtship, kissing, petting, proper use of the automobile; morality, honesty, clean living, and many other things which will have a permanent affect on their lives as they grow to face marriage and parenthood. As our young people discuss these problems and arrive at their solutions, after applying the moral principles of Christianity, they find strength in their resolutions to live the clean life their Heavenly Father would have them live. The whole idea behind this program is to help young men and young women develop right thinking for their guidance so that they will not make mistakes.

In order that parents and children may better understand each other, a plan has been adopted by that church known as the "Family Council." This council is called and conducted by the parents and attended by all members of the family. It strengthens family ties, assures children they "belong" and convinces them that the parents are interested in their problems. This family meeting teaches mutual respect for each other, eliminates selfishness, and emphasizes the Golden Rule in the home and

living a clean life. Family worship and prayer are taught, together with the lessons of kindness and honesty. The problem of the family usually confronts one at such close range that its real dimensions and significance are not easily appreciated, but when families are strong and united in the endeavor to serve God and keep His commandments, many of our modern day problems disappear.

The world would be a better place to live if we would think and act as God would have us do. This should be a personal challenge to every man and woman, and every father and mother, to live according to the commandments of God and be an example for good to boys and girls in their years of growing up.

They are the most happy whose lives have been dedicated to the endeavor of making the world a better place to live by raising the standards of thought and action. This can only be done by strict observance to the laws which God has laid down for the conduct of man in this mortal existence.

I know that God lives. I bear witness that Jesus is the Christ, the Son of the living God; that He is the Savior of the world having given His life as the great sacrifice that we might have life everlasting. He is your personal Savior and my personal Savior. If we will open our hearts to his presence and accept of him, our lives will be enriched by the joy and happiness that comes only to those who do so receive Him. May righteous thoughts control our lives so that we may always make choices according to the will of God, I humbly pray in the name of Jesus Christ. Amen.

(The Choir sang: "Lo, My Shepherd Is Divine."—Haydn.)

**Announcer:** The Tabernacle Choir has recalled a setting for the 23rd Psalm by Franz Joseph Haydn: "Lo, My Shepherd Is Divine."

And now, the Choir recalls the words of Parley P. Pratt set to the music of George Careless in a hymn of faith and hope and solid assurance: "The morning breaks, the shadows flee; Lo, Zion's standard is unfurled! The dawning of

a brighter day, Majestic rises on the world."

(The Choir sang: "The Morning Breaks."—Careless.)

**Music:** Organ and humming choir: "Sweet Is The Work."

**Announcer:** Today's service came to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Elder Howard W. Hunter of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by Richard P. Condie. Frank W. Asper was at the organ.

#### SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. Sunday, April 3, 1960, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

**Announcer:** Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

The Choir first turns to a chorus from "The Creation" by Haydn, of the goodness and beauty of the earth that the Lord God has given: "Thus closed the sixth day . . . And God saw everything that He had made, and behold,



it was very good . . . And the heavenly Choir, in song divine . . . Achieved is the glorious work the Lord beholds it, and is pleased. In lofty strains let us rejoice, our song let be the praise of God."

(The Choir sang: "Achieved Is The Glorious Work."—Haydn.)

**Announcer:** The Women's Chorus of the Tabernacle Choir presents Ernest Charles' impressionistic picture of the restless inconstant clouds and of their likeness to the mystery of life: "Clouds adrift in the summer sky, resemble life as they wander by. Whence they come and whither they go We often wonder but never know; One little hour we know their grace They pass like shadows, nor hold their place, Ever recurring, like the dawn, Never enduring, but always gone, Part of the infinite, shall we say, Part of the moment we call today."

(The Women's Chorus of the Tabernacle Choir sang: "Clouds."—Charles-Deis.)

**Announcer:** Alexander Schreiner, Tabernacle Organist, turns today on Temple Square to a moving compelling cadence of chords—a restless, urgent impression by Marcel Dupre: "Prelude in B Major."

(Organ Selection: "Prelude in B Major.")

**Announcer:** The Tabernacle Choir now recalls the words of Orson F. Whitney sung in a setting by Edward P. Kimball—a symbolic song of the seasons, as the closing of the past brings a promise of the peace that comes with repentance: "The wintry day descending to its close, Invites all wearied nature to repose, And shades of night are falling dense and fast Like sable curtains closing o'er the past. Pale through the gloom the newly fallen snow Wraps in a shroud the silent earth below as though 'twere mercy's hand had spread the pall, A symbol of forgiveness unto all."

(The Choir sang: "The Wintry Day."—Kimball.)

**Announcer:** In the magnifying of so much that is mediocre, some words are often overworked—like *great* and *greatness*, for example—and associated synonyms. Yet the true quality of greatness is often found in unpublicized places, in simple, modest settings, in the heroic

lives of humble men and women—the greatness of goodness and of sincere service. "Goodness is richer than greatness," said Edwin Hubbel Chapin. "It lifts us nearer to God. . . . It is . . . manifested according to our abilities, within our sphere, . . . and every day I bless God that the great necessary work of the world is so faithfully carried on by humble men in narrow spaces and by faithful women in narrow circles, . . . performing works of simple goodness. . . ." Everywhere sincere and unassuming people are performing sincere and essential service, day by day, year by year, doing their share, carrying their sorrows, caring for their own, helping others, doing much that is greatly good. "Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows"—said another source—"of these obscure heroes, . . . the greater part will never be known till that hour when many that were great shall be small and the small great."<sup>2</sup> There is greatness in service where there is sickness, often under disheartening circumstances. There is greatness in enduring disappointments, greatness in meeting obligations; greatness in work earnestly and honestly done. There is greatness in teaching, greatness in trying, greatness in trusting, greatness in patient waiting. There is greatness in understanding, greatness in forgiving, greatness in repenting. There is greatness—a very great kind of greatness—in self-control, in tempering appetite, in tempering temper. There is greatness in cleanliness of life, in keeping faith, in keeping the commandments. "Greatness . . . [is] not so much a certain size as a certain quality in human lives. . . ."<sup>3</sup> And what is not good, is not great, no matter how glamorous or desirable it sometimes seems. As Samuel Johnson said it: "Nothing can be truly great which is not right."<sup>4</sup> Thank God for heroic greatness in humble lives, in humble hearts and homes, greatness in devotion, in faithfulness, in being true to trust, in the simple doing of duty—a kind of

<sup>1</sup>Edwin Hubbel Chapin, *Eulogy of Horace Greeley*.

<sup>2</sup>Charles Reade.

<sup>3</sup>Phillips A. Brooks, *Sermons: Purpose and Use of Comfort*.

<sup>4</sup>Samuel Johnson.

greatness which the Lord God will not forget.

(Organ Selection: "While Of These Emblems We Partake."—Schreiner.)

*Announcer:* We have heard a hymn melody—a sacramental song—written and presented by Alexander Schreiner: "While of These Emblems We Partake."

And now the Tabernacle Choir recalls an anthem in which Dr. Schreiner has given musical setting to these meaningful words of David O. McKay: "The Gospel is truly the pow'r of God . . . Bringing harmony in the home . . . And understanding . . . and peace among nations . . . And salvation, and exaltation, in the Kingdom of our Father. . ."

(The Choir sang: "The Gospel Is Truly The Power of God."—Schreiner.)

*Announcer:* And now with the words of Emmeline B. Wells and the music of Evan Stephens in closing we hear a hymn of the western hills, of the beauty and wonder of nature, and of the hand of God that is over all: "Our mountain home so dear, Where crystal waters clear Flow ever free . . . While through the valleys wide The flowers on every side, Blooming in stately pride, Are fair to see. We'll roam the verdant hills,

And by the sparkling rills Pluck the wild flowers . . . The fragrance on the air, the landscape bright and fair, And sunshine everywhere, Make pleasant hours. In sylvan depth and shade, In forest and in glade, where'er we pass . . . The hand of God we see, In leaf and bud and tree, Or bird or humming bee, Or blade of grass."

(The Choir sang: "Our Mountain Home So Dear."—Stephens.)

*Announcer:* Again we leave you within the shadows of the everlasting hills. May peace be with you this day—and always.

This concludes the fifteen hundred ninety-eighth presentation, continuing the 31st year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir, Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

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